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THE

PRE-MILLENNIAL ADVENT VINDICATED:

BEING

A REVIEW OF REV. DR. DAVID BROWN'S

"POST-MILLENNIAL ADVENT OF CHRIST."

BY

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"MESSIAH'S THRONE AND MILLENNIAL GLORY," ETC.

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PREFACE.

Side by side, the reader will find the arguments on both sides of the millennial question. Dr. Brown, whose work on the *post-millennial* advent of Christ is herein reviewed, is the able author of a recent *commentary* on the Gospels—and also of one of the ablest arguments against the doctrine of the *pre-millennial* advent of our Saviour, in modern times.

That work was reviewed by several of the ablest millenarians of *England* and *Scotland*.

The volume of which these letters are a review, is a revised edition of Dr. B.'s original work, embracing a reply to the various reviews of his book.

These letters discuss all the points of importance involved in the question—such as, the nature of the “Kingdom of God;” the time and place of Christ’s enthronement; the locality of the kingdom; Christ’s relation to David’s throne and kingdom; the conversion of the world; the return and conversion of the Jews; conditional character of Old Testament promises; the millennial resurrection—is it literal

or figurative? the general judgment and its relation to the millennium and second advent; Gog and Magog, who are they? the relation of the New Earth to the millennium, &c.

These, with other important subjects, and texts of Scripture, are herein discussed, pro and con, which it is hoped will contribute towards a more full understanding of the subject. That a crisis in the world's history is upon us, none can doubt. The writer believes it to be the second advent of Christ. Dr. Brown holds that it is the conversion of the world. The arguments are here spread before the reader; let him weigh them fairly, and then judge. Both cannot be right: which is correct?

The repetitions which will be observed have grown out of the character of the work reviewed—it being besides a revision of an original work, a review of a number of reviews, and has called up several points in various connections. Such as it is, it is now submitted to the judgment of the public.

J. LITCH.

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LETTER I.

INTRODUCTORY.

REV. DAVID BROWN.

Dear Sir: It is many years since I first read your able work on *the Second Advent* and reply to your millennarian opponents; and I was struck with admiration at the spirit of Christian courtesy and charity with which you pursued your object. The replies of those whom you style the *second class* of millennarians have been abundant. But so far as I am informed, no one has appeared in vindication of the views of your *first class*, represented by Joseph Perry. True, you confine your attention, for the most part, to the *second class*, and combat the doctrine of a *mixed state of mortals and immortals* on earth during the millennium. But in your arguments against that view, you strike heavy blows at all *pre-millennialists* of whatever *class*.

So far as the theory of the conversion of sin-

ners after the second advent of Christ is concerned, I am in most hearty accord with you, and am also in as positive disagreement when you declare your belief that the second advent will be *post-millennial*.

I intrude myself upon your attention as the vindicator of the views of *your first class* of pre-millennialists.

Your remarks on the relation which the various *millennial* theories sustain to vital principles of biblical interpretation I heartily indorse; and it is this view of their bearing which induces me to attempt a reply to your arguments in support of the *post-millennial* theory.

YOUR PROPOSITIONS. — *The first proposition, that* "THE CHURCH WILL BE ABSOLUTELY COMPLETE AT CHRIST'S COMING," and the arguments and scriptures by which you sustain it I regard as unanswerable.

PROPOSITION SECOND, that "CHRIST'S SECOND COMING WILL EXHAUST THE OBJECT OF THE SCRIPTURES," I regard as being fully established.

PROPOSITION THIRD, that "THE SEALING ORDINANCES WILL DISAPPEAR AT CHRIST'S SECOND COMING," the Scriptures quoted abundantly show.

PROPOSITION FOURTH, that "THE INTERCESSION OF CHRIST AND THE WORK OF THE SPIRIT, FOR SAVING PURPOSES, WILL CEASE AT THE SECOND ADVENT," is fully established.

PROPOSITION SIXTH, "WHEN CHRIST COMES, THE WHOLE CHURCH OF GOD WILL BE MADE ALIVE AT ONCE, — THE DEAD BY RESURRECTION, AND THE LIVING IMMEDIATELY THEREAFTER BY TRANSFORMATION, THEIR 'MORTALITY BEING SWALLOWED UP OF LIFE,'" I heartily indorse.

PROPOSITION EIGHTH: "THE RIGHTEOUS AND WICKED WILL BE JUDGED TOGETHER, AND BOTH AT THE COMING OF CHRIST."

I agree substantially with this proposition; but should modify its phraseology.

PROPOSITION NINTH: "AT CHRIST'S SECOND APPEARING, THE 'HEAVENS AND THE EARTH, THAT ARE NOW' BEING DISSOLVED BY FIRE, SHALL GIVE PLACE TO 'NEW HEAVENS AND A NEW EARTH, WHEREIN DWELLETH RIGHTEOUSNESS' WITHOUT ANY MIXTURE OF SIN; GOOD UNALLOYED BY THE LEAST EVIL."

To this last proposition I can add my most hearty approval, with some modification of the last clause. I wish I could say the same of *propositions five and seven*.

PROPOSITION FIFTH: "*Christ's proper kingdom*

is already in being, commencing formally on his ascension to the right hand of God, and continuing unchanged, both in character and form, till the final judgment."

PROPOSITION SEVENTH: "*All the wicked will rise from the dead or be made alive at the coming of Christ.*"

To these two I object.

My references to and quotations from your writings, unless otherwise stated, will be your work *on the Second Advent*, published by Robert Carter & Brothers, New York, 1851.

I will now consider PROPOSITION FIFTH: "Christ's proper kingdom is already in being, commencing formally on his ascension to the right hand of God, and continuing unchanged, both in character and form, till the final judgment."

Your first *scriptural argument* in support of PROPOSITION FIFTH is from the Pentecostal sermon of Peter (Acts ii. 29-36), where the apostle refers to the 16th Psalm, and applies it to Christ's resurrection. David "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins (Ps. cxxxii. 11), according to the flesh, he would raise up Christ, he, seeing this before, spake of the

resurrection of Christ: This Jesus hath God raised up," &c. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this; . . . therefore, *let all the house of Israel know assuredly* that God hath made that same Jesus which was crucified both LORD and CHRIST." (Page 138.)

On this you remark, "Here it is stated, as explicitly as words could do it, that the promise to David of Messiah's succession to his throne *has received its intended accomplishment*; that God HAS raised up Christ to sit upon that throne in the resurrection and exaltation of Jesus, as the fruit of David's loins, to the right hand of power; and that *his first exercise of regal authority* from the throne of Israel was to send down the Spirit, as had that day been done. When, moreover, he adds that God hath made that same Jesus both Lord and Christ, he manifestly wished to be understood, and could not fail to be understood, as affirming that *his present exaltation was his proper lordship or royalty as Messiah.*"

TO THIS I REPLY that the *lordship* of Christ does not necessarily imply *kingship*. It no more implies it after his exaltation than when

applied to him, as it often was, in the days of his humiliation. That he was exalted as a *Prince* and *Saviour*, I admit; but I do not admit that A PRINCE is necessarily A KING. The words are seldom used to designate the same office. A *prince* is a term used to designate a person of royal parentage, but not yet enthroned. I am unable to find the word *archegos* used in the NEW TESTAMENT as the title of a reigning monarch. *Basileus* is used frequently, and always to denote a king. As to the throne of David being that on which Jesus is now seated, it is marvellous, in the face of Christ's assertion that he has "overcome and is set down on (his) Father's throne." The throne of David is an earthly one, and only pertains to the earth and dominion over the tribes of Israel. It is as absurd to say that Christ now sits on David's throne as it would be to say that during the *exile* of CHARLES II. he sat on the throne of CHARLES I. There were loyalists in England, during that exile, who regarded him as the rightful king, and awaited his return to take the throne. But another power existed in the land too strong for him to overcome, and hence the *interregnum*. So with Christ: he is the rightful heir

to David's throne and to the Abrahamic inheritance; but being rejected, he declined to *fight for his rights*, and has, like Charles II., gone into exile, and found a refuge on his Father's throne in heaven until his Father shall "make his enemies his footstool." Then will God "*send the rod of his strength out of Zion, and he shall rule in the midst of his enemies.*" Then he shall "*fill the places with the dead bodies, and wound the heads over many countries.*" If the session at the right hand of God is literal, why will not the remainder of the 110th Psalm be so?

But, my dear sir, you have yielded the point when you tell us (page 348) that at the same assize at which the little horn is judged, the Son of man advances to the Father's judgment throne, and prefers his claim to dominion, as he is instructed to do in the 2d Psalm; and it is awarded him, to endure to eternity, over "all people, nations, and languages." It is impossible for me to see how it is, if *his kingdom* was given him and set up at his ascension to heaven, that he has another award made him of a "dominion, glory, and a kingdom" at the judgment of the *little horn*, a yet future event. And yet you tell us that it is

only one kingdom! If it was given him before, how can it be given him again at that time? If it was not given him then, he does not reign now.

That Christ is now "PRINCE of the kings of the earth" is stated; but it is as a PRINCE on his Father's throne. Did Pius IX., during his exile in Naples in 1849, reign on the throne of the Cæsars? True, he was succored and honored by the King of Naples; but he was a throneless monarch until Napoleon took Rome, overthrew the republic, sent the keys of the city to the Pope, and he returned to reign. Does not the 132d Psalm, where God's oath, referred to by Peter, stands recorded, declare as positively that *Zion* is the place he has chosen, and where he "will dwell forever," as it does that David's seed, according to the flesh, shall fill that throne? "For the LORD hath chosen *ZION*; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it." If the one part has been fulfilled to the letter, why will not the other part of the same passage have as literal an accomplishment? Did David ever reign in heaven? Was not his throne established on *Mount Zion* in Jerusalem?

I invite your attention to Christ's promise to the *twelve* (Matt. xix. 28) that "in the *regeneration*, when the Son of man shall sit in the throne of his glory," they "also shall sit on twelve thrones, judging the twelve tribes of Israel." If the *regeneration* has not yet come, and the twelve tribes of Israel are not a nationality, and neither of these events has transpired since Christ went to heaven, then he does not yet "sit on the throne of his glory," nor do the apostles yet occupy their thrones, or judge the twelve tribes. The event is *future*. Do you discern no difference between being a *prince* or son of a king, sitting on his Father's throne, "*thenceforth expecting*," and a Saviour while there, and that of a reigning monarch?

Commenting on Mr. Wood's words (pages 140, 141), you say, "Christ's resurrection," says Peter, "was done that it might be fulfilled which was spoken by David, that he would sit upon his throne." "Yes," says my respected friend; "but it was done, not in *fulfilment* of the prediction, but only that 'it might be fulfilled,' — to prepare the way for the future fulfilment of the prediction."

"On the contrary, Peter evidently wished the people to understand that Christ was al-

ready swaying the only sceptre they had to look for in their Messiah, saying, in effect, The kind of royalty you have been looking and longing for is a phantom, but the reality is already in being; MESSIAH THE PRINCE already sits enthroned on high, in the person of the crucified but risen Nazarene, ready to dispense, not the poor honors of an earthly sovereignty, — for the rule of David's successor is not like the rule of David himself, — but 'repentance and forgiveness of sins.' God hath made that same Jesus, whom ye have crucified, 'both LORD' to RULE 'and CHRIST' to save you."

Permit me to inquire, Was not Christ raised up from the dead in "*fulfilment* of the prediction" in Psalm xvi. 10? Is he not also raised up from the dead "*that it might be fulfilled*" that "of the fruit of (David's) loins, according to the flesh, God might set him on David's throne, on the "holy hill of Zion"? To say that God's throne in heaven is David's throne, which was on earth, is a strange construction of the meaning of words.

By what authority do you assert, as in the foregoing quotation, that the "rule of David's successor is not like the rule of David himself, but 'repentance and forgiveness of sins'?"

Is *repentance and pardon* a synonyme of *royal rule*? If your language means anything, you make them so. True, your theory demands this synonyme, but the *usus loquendi* of Scripture does not.

WHEN did Christ himself declare that he will be enthroned? "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit in the throne of his glory." (Matt. xxv. 31.) If he is enthroned before, even at his ascension, what sense in this announcement? In pursuance of this idea, he announces himself as king in verse 34: "Then shall the KING say to those on his right hand." So also, in the character of King, he awards to the righteous the kingdom. "Inherit the kingdom," &c. And how do you harmonize Paul's language, 2 Tim. iv. 1: "Who shall judge the quick and the dead at his appearing and his kingdom," with the idea that his kingdom has already been established more than eighteen hundred years? The ideas are irreconcilable.

When Gabriel said, "The Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no

end," did he simply mean, he shall sit on the right hand of the throne of God in heaven, where he now sits? To ask the question is to point out its absurdity.

You say, "Peter evidently wished the people to understand that Christ was already swaying the only sceptre they had to look for in their Messiah." Pray, sir, how do you reconcile this with Peter's words, 2 Pet. i. 10, 11: "If ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST"? If Christ now reigns, and this reign is the same as shall be eternally, and all Christians are its subjects and are in it, what propriety in speaking of an entrance *abundantly ministered into it* on condition that they shall add to "faith, virtue," &c.? Evidently Christ, at the day of judgment, is to have a "throne of glory" of his own, and sway *forever* a sceptre entirely different from "repentance and forgiveness of sins." Unless your whole argument, that probation ends at the second advent and day of judgment, is abandoned, it must be that such a change shall occur. Are you prepared to

abandon that proposition? or can you harmonize the two ideas?

PROMISE OF THE BRANCH'S PRIESTLY REIGN.

You say (page 141), "In this view of the apostle's meaning, it is but a translation into New Testament language of Zechariah's majestic prediction: 'Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be A PRIEST UPON HIS THRONE, and the counsel of peace shall be between them both.' (Zech. vi. 12.)"

I regret that you failed to read the prediction to the end of the chapter, or that, having read, you failed to perceive the condition of this promise: "And this shall come to pass if you will diligently obey the voice of the Lord your God." Did this Jewish people to whom the promise was given fulfil their part? God did his part; the Branch came, and "grew up out of his place;" but they failing to do their part, he left them, saying, "Your house is left unto you desolate. Ye shall not see me hence-

forth until ye shall say, Blessed is he that cometh in the name of the Lord."

The promised temple which THE BRANCH was to *build*, the gathering of the scattered tribes which were to come and build, the *priestly throne and glory*, were all forfeited by their disobedience. If not, why the specified condition? For thus he said: "O Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; but ye would not. Behold your house," &c. If there is any force in this promise at all, there is the same force in the expressly stipulated condition; and we all know that the condition was not fulfilled. The New Testament writers often declare that "we have a great High Priest that has passed into the heavens;" but in no instance have they said, "We have a great King that has passed into the heavens," nor its equivalent. Had it been to be found, you would most certainly have found it in your earnest search for such a witness to your theory. The nearest approach you have made to it is a *Prince*, and *Saviour*, and *Lord*.

THE LAMB IN THE MIDST OF THE THRONE.

Nor do you succeed any better in your argument deduced from Rev. v. 6: "And I beheld, and lo! IN THE MIDST OF THE THRONE and of the four living creatures, and in the midst of the elders, stood A LAMB AS IT HAD BEEN SLAIN," &c.

On this you remark, "There is THE PRIEST," the Lamb of God, and that Priest upon his *throne*. "Here he is seen 'building the temple of the Lord,' sending forth for this purpose those '*eyes and horns of his*,' the spirit of *counsel* and *might* (Isa. xi. 2), into all the earth, to bring its inhabitants under his benign sway."

And here again I must express my deep regret that you did not more carefully weigh the context. Is the Priest at all said to be on HIS throne, or indeed ON any throne? Not at all. God the Father is ON the *throne*, holding the seven-sealed book, surrounded by a *circle* of twenty-four elders, and within this circle four living creatures. In this state of things, proclamation is made through heaven, earth, and hell for a man *competent* or *worthy* to take and open the book, and none is found. At this juncture, one of the elders introduces the *Lamb* as "the Lion of the tribe of Judah," as

the *Victor* who will break the seals and open the book. On this announcement being made, "a Lamb" appears, *not on the throne*, but like the four living creatures (ch. iv. 6), "*in the midst of the throne.*" If the language proves Christ to be ON the throne, so it does the living creatures also. That he was not ON the THRONE is evident from the fact that "HE CAME and took the book out of the right hand of him that sat upon the THRONE." Does he appear as a Priest? No more than as King. He appears as a sacrificial Lamb,—the one who was slain to redeem us by his blood,—and for this reason *living creatures and elders* declare him worthy to take the book and open the seals. In person, he is the Lion of the tribe of Judah, the root of David. In character, he is, at the time he appears to take the book, still the atoning Sacrifice in the act of assuming another character—opener of the book.

It is also to be remarked that this scene in heaven was future when John had the vision of it: "Come up hither, and I will show thee things which must come to pass hereafter." So that it was not the normal condition of things in heaven from the time of Christ's

ascension, but a scene to transpire at a time future of the vision.

Again you say, "And here, certainly, he is seen bearing 'the glory' in those rapturous hallelujahs poured into his ears ('Worthy is the Lamb that was slain,' &c.). But do you not perceive that instead of already "*bearing the glory*," they say, Thou art worthy "*to receive glory*"? If he was already *bearing it*, why declare him worthy *to receive it* in the future?

You continue (page 143): "That the Redeemer himself identifies his present sway with the *Davidical rule* is clear from the following words in his epistle to the church of Philadelphia: 'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth,' &c.

These words you refer to Isa. xxii. 22: "Where the Lord tells Shebna, 'who was over the house,' but had by his base intromissions brought the royal house to the brink of ruin, that he would call his servant Eliakim, and clothe him with his robe, and strengthen him with his girdle, and would commit *the government into his hand.* 'And,' it is added, 'THE

KEY OF THE HOUSE OF DAVID WILL I LAY UPON HIS SHOULDER; SO HE SHALL OPEN, AND NONE SHALL SHUT, AND HE SHALL SHUT, AND NONE SHALL OPEN.' When Christ, therefore, claims to have the key of David's house, so as to open and shut it at will, his meaning clearly is, that he has that antitypical authority in David's house which Eliakim's robe, girdle, and key faintly shadowed forth, and that he is now exercising this power of 'the key,' as he did to the Philadelphian churches, when, in opposition to a party 'calling themselves Jews' when they were not, but 'did lie,' and who had denied the claim of these faithful Philadelphians to a church standing and church privileges, he says, 'Behold, I have set before thee an open door, and no man can shut it.' But if Christ is now using 'the key of the house of David in his administration of the church, then that *house of David*, as Christ is ruler in it at least, *can be none* other than the church of the living God under the Redeemer's *regal administration*, which is just what we found Peter pressing on the unwilling ears of his carnal audience."

Let us consider *Eliakim the type*, as bearing the *key of David's house*. While doing so, was

he king? Did he sit on David's throne at all? Certainly not. He was over the house a steward, and finally became SCRIBE instead of Shebna, or, as we may say, secretary of state, or *premier* of the realm, under the king. (See, also, 2 Kings xviii. 18.) Is the *premier* of England enthroned, or is he king? Certainly not, but holds the *keys of state under the monarch*. Precisely this is Christ at the right hand of the throne of God. As "PRINCE of the kings of the earth," he, under God, has vested in him the providential government of the universe. As a resurrected and immortal man of David's loins according to the flesh, he affirms that he holds the key of David, whose house can neither be opened nor shut without him. But that he had done either when he made the assertion, the text neither affirms nor intimates. All that can be proved from the passage is, that David's house can never be opened until he does it. That he will do it in due time, there can be no room for doubt. *If* the case of *Eliakim* as the bearer of the *key* and opener and shutter of David's house has any force, it *follows* that the claim of Christ to hold the key and the power of opening and shutting proves that he is not *enthroned as king*. As to your

remark that Christ's claim to have the power of opening or shutting the Philadelphian church, proves the church of God to be the house of David, I beg leave again to call your attention to the promise made by Gabriel (Luke i. 32, 33): "The Lord God shall give unto him the THRONE of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." The house of Jacob is a well-known symbol for *the twelve tribes of Israel* over whom David reigned in Jerusalem. Over these *twelve tribes* Christ has promised his twelve apostles that "in the *regeneration*, when (he) shall sit in the throne of his glory," they "shall sit on twelve thrones, judging the twelve tribes of Israel." Will he make good his promise? I believe he will to the letter, and hence, that Christ is yet to be enthroned, and be what he claimed before Pontius Pilate, "King of the Jews." (Luke xxii. 3.) I cannot, therefore, for "a moment" concede that because "the key" is laid on his shoulder, or rather because he has "the key of David,"—for that is his claim,—it follows that the remainder of the promise is accomplished; that he is "on the throne of David and his kingdom, to order it and establish" it forever.

THE PRINCE OF LIFE.

Your next quotation is from Acts iii. 13–15. Omitting the first part of your quotation, I begin: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed THE PRINCE OF LIFE, whom God hath raised up from the dead; whereof we are witnesses."

Your argument on this text is based on the words PRINCE OF LIFE. Did they kill the PRINCE OF LIFE, as charged? If so, he was the Prince of Life before and when they killed him as well as now. And if his being "Prince of Life" before they killed him did not prove him *enthroned* on the "throne of David," neither does the phrase prove it now. Nay, the text has reference more to his character before he was killed than to his present character and office. But in either case, his being "the Prince of Life" does not prove him to be *seated as king on David's throne*, reigning "over the house of Jacob forever."

THE COUNCIL OF KINGS.

Passing your quotation of Acts iii. 19–21, with your remarks upon it, I come next to Acts iv. 26–28. This you introduce with ref-

erence to the circumstances under which it was uttered. "But what say this worshipping company? They apply the Psalm, beyond all contradiction, to the present sovereignty and rule of Jesus in the heavens."

"The kings of the earth stood up," say they, quoting the words of the 2d Psalm, "and the rulers were gathered together against the Lord and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together for to do whatsoever thy hand or thy counsel determined before to be done."

On this you say, "In the estimation, then, of this band of primitive disciples, 'the vain things which the people imagined,' and which the kings of the earth set themselves and the rulers took counsel to accomplish, was just to overthrow the gracious rule of Jesus, whose sweetness they were then tasting in the salvation of their own souls, and whose power was bracing them to the endurance of even death for his name. . . . And if this view of the second Psalm does not prove that *the proper kingdom of Christ is now in existence*; that it is administered, not from a poor *throne* in Jerusalem, but from the heavens, and that it consists,

strictly and formally, in the royal dispensation of grace by him as a Saviour, and the saving rule of the subjects of that grace, it is difficult to conceive what kind of evidence would be held competent to establish it." (Page 150-51.) To this I answer, A single text declaring him seated on David's throne would be competent.

Let us consider the circumstances of this counsel and conspiracy against Christ by Pilate, Herod, the gentiles, and people of Israel. Through the ministry of John the Baptist, Christ, the twelve and the seventy, it had been proclaimed through the *cities of Israel* to those "*lost sheep*," "The kingdom of heaven is at hand." The Saviour said to the *twelve* (Matt. x. 23), "Ye shall not have gone over the cities of Israel until the Son of man be come." The prescribed form of his coming had been given (Zech. ix. 9): "Riding on an ass, and on a colt, the foal of a ass," amidst the joyous shouts of Zion's children on the advent of their King. "All this was done that it might be fulfilled which was written by the prophet." (See Matt. xxi. 4.) The prediction was as literally accomplished as any in the Bible. Then and there he was proclaimed "King of Israel,"

"Son of David," and "Blessed be the kingdom of our father David, which cometh in the name of the Lord!" "Blessed be the King of Israel, which cometh in the name of the Lord!" When the Pharisees demanded of him to rebuke his disciples for making such proclamation, he said, "I tell you if these should hold their peace, the stones would immediately cry out."

Thus did he justify their expectation and their action. He came as *King of Israel* and *Son of David*. Why, then, does he not reign? you may ask. For the reason that they did as Peter alleges — "denied the Holy One and the Just." Then followed the "counsel" and "conspiracy" which eventuated in his death and resurrection. When he was on his way and near Jerusalem on this occasion (see Luke xix. 11), and because they thought the kingdom of God should immediately appear, he spoke the parable of the "nobleman who went to a far country to receive for himself a kingdom and to return." "And when he was returned, having received the kingdom," the day of judgment came, and both servants and enemies were judged.

It was at this crisis in his history, if his

Jewish people to whom he came would have accepted him, he "would have gathered" them, "but ye would not." Then he would have sat and "ruled upon HIS throne," and have been "a priest on HIS throne." But when it turned out that they would not, he declared their temple should be left desolate. Then, also, he said, "The kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof." But up to that time the kingdom of God was only "at hand." Do you ask to whom it shall be given, or which is that nation? Christ has answered (Matt. v. 3), "Blessed are the poor in spirit, for theirs is the kingdom of heaven." It is *the converted*; it is those who are *born again*. Do you ask when shall it be given them? Jesus replies, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," and "say to" the sheep "on his right hand, Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world." It is when he, "the nobleman," shall have received his kingdom and returned that he will make his *faithful servants* rulers in his kingdom, and *slay his foes*.

Nor can I see one word in the declaration of "*the worshipping company*" inconsistent with this view. And there is not a word in the passage quoted indicating that Christ is now enthroned on David's throne, or exercises the office of a King in heaven. He was "born King of the Jews." (Matt. ii. 2.) He was arrested and tried as "King of the Jews." (Luke xxiii. 3.) He was crucified as "King of the Jews." (Luke xxiii. 38.) That he will return to that city and people where and by whom he was rejected, saying, "We have no king but Cesar," his closing words (Matt. xxiii.) indicate, when the saved and glorified Jews, "the holy seed," "the substance" of the tree (Isa. vi. 13) will "be willing" to receive him and say, "Blessed is he that cometh in the name of the Lord," is to my mind fully stated in the Scriptures. When his "foes are made his footstool" (Ps. cx.), his "people shall be willing in the day of his power." Until then his session at his Father's right hand, *a high priest* constituted by God's oath, will continue.

My dear sir, will you affirm that Christ had, in the days of Peter, received the gift promised in Ps. ii. 8? Did he possess the uttermost

parts of the earth, and had he dashed the nations as a potter's vessel? I think you will agree with me that it is when he is returned, "having received the kingdom," that he will say, "Those mine enemies who would not that I should reign over them, bring hither, and slay them before me." If so, then the second Psalm is not fully accomplished; for Christ is not yet on the "holy hill of Zion."

PRINCE AND SAVIOUR.

You regard Peter's last address before the council as his "noblest expression" of this *royal* character, as found Acts v. 29-31: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted to his right hand to be a PRINCE AND A SAVIOUR, for to give repentance unto Israel and forgiveness of sins."

Your remarks are, "Let the reader put himself into the position of the Jews whom Peter addressed, whose perverted notions of the princedom of their promised Messiah inflamed them with such 'zeal of God, not according to knowledge,' as to plunge them into the guilt of his precious blood, and he will be satisfied

that it was just these notions which Peter meant to dissipate, and in place of them to lodge in their minds a view of the Messiahship to them altogether new; to describe the principedom of Messiah as strictly a saving dignity, for the purpose of communicating, with royal authority and sovereign power, '*repentance to Israel and forgiveness of sins.*'"

I have, as far as I am able to do it, placed myself in the position of the Jews to whom Peter addressed himself, and in the place of the apostle who addressed them, and am compelled to say that in neither case can I see that Peter wished to *dissipate the Jewish notion of the Messiahship*. That notion was, that the Messiah would be of the seed of David (Matt. xxii. 42): "What think ye of Christ? whose Son is he? They say unto him, The Son of David."

They believed he would abide forever (John xii. 34): "We have heard out of the law that Christ abideth forever."

They believed that Christ would be born in Bethlehem (Matt. ii. 5): "And they said unto him, In Bethlehem of Judea." This was the official voice of "*all the chief priests and scribes of the people.*"

They believed that the Christ would, as the

Son of David, sit on the throne of David on Mount Zion, where David reigned, according to Ps. lxxxix. and cxxxii., as well as Isa. ix. 6, 7. All these demanded such a reign. They believed, as they read in Ezekiel (37th chapter), that under the Messiah, called *David*, in the land which God "gave to Jacob," "wherein (their) fathers had dwelt," the twelve tribes, or two houses, joined into one nation, would dwell forever. Nor is there a word in any of Peter's discourses which intimates any mistake in the *notion*. The Jews did not believe that Jesus was the one who was to do this. They knew that he came claiming to be the one; they knew that for that claim they had indicted him, and delivered him to Pilate for trial, demanding his death. "He makes himself a king," they said; "and whoever maketh himself a king, speaks against Cesar." "Shall I crucify your king?" asked Pilate. "We have no king but Cesar," they replied. It was not, then, because he did not come, as they expected, a visible and personal king, riding into Zion on "an ass, and a colt the foal of an ass," amid the hosannas of the people, but because he did do so, and proposed to make *the fishermen* judges, and displace themselves. That

he is a *Prince of David's royal line*, heir expectant to the throne, raised from the dead immortal, the apostles did teach and preach; that this resurrection proved him the Messiah they did maintain; that he is now a Saviour Prince, or "PRINCE-SAVIOUR," if you prefer it they did teach. But that he is now a reigning King, they never taught in one single text; and you have utterly failed to produce such a passage. While insisting so much on his PRINCESHIP, it would have been well for you to have shown that *prince* and *king*, as used in the New Testament, are synonymous. But even this you have not attempted. You quote texts asserting his *Prince-ship*, and without proof of that dignity being equivalent to *King-ship*, you in each case assume the point, and argue from it as though it were established. No pre-millennialist has, so far as I have read, ever denied or doubted that Christ is a *Prince on his Father's throne*. But you have failed as yet to produce a single text affirming that he sits on *David's throne* or *his own throne*.

"APOSTOLIC COMMENTARIES."

I am happy now to follow you into your "FIFTH" point, the "APOSTOLIC COMMENTARIES," pages 152, 153.

Your text is Ps. cx. 1: "Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." This is an invitation from the *Father* to the *Son* to make his own throne in heaven his place of honor until such time as the Father shall issue his mandate subjecting *Christ's enemies* to him for conquest.

We will now attend to the *apostolic comment* on it. You quote (Acts ii. 34-36): "David is not ascended into the heavens, but he saith himself, Jehovah said unto my Lord, SIT THOU AT MY RIGHT HAND UNTIL I MAKE THY FOES THY FOOTSTOOL. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ."

You next quote (Heb. x. 12, 13): "This Man, after he had offered one sacrifice for sins, forever SAT DOWN ON THE RIGHT HAND OF GOD, from henceforth expecting TILL HIS ENEMIES BE MADE HIS FOOTSTOOL."

Another text you quote is 1 Cor. xv. 24-26: "Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must

reign till he hath PUT ALL ENEMIES UNDER HIS FEET. The last enemy shall be destroyed, (even) death."

On these texts you remark, "These passages afford abundant materials for settling the whole question of Christ's kingdom. Beautiful is the light they throw upon each other. 'SIT on my right hand (says one of them) till I make thine enemies thy footstool.' 'He must reign (says another) till that be done by his own royal hand.' 'From henceforth' (says the remaining passage) — from the time of this glorious *session* and *enthronization*, for they are both one — 'EXPECTING till' the Father's promise to do it for him be made good."

I accept, dear sir, your proposition that "these passages afford abundant materials for settling the whole question of Christ's kingdom." Ps. cx. 1 sets Christ "*enthroned*," it is true, but not on *his throne*, or *David's throne*, but on *Jehovah's throne*, till his Father shall make his enemies his footstool. But how is this to be done? Verse two answers, "Jehovah shall send the rod of thy strength out of Zion." What is the meaning of that? The next clause explains: "Rule thou in the midst of thine enemies." So, also, verses five and six

continue the explanation: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries."

Jehovah, who addresses *my Lord*, the Son, will send the rod of the Son's strength out of Zion, and *command* or *commission* him to *rule* — where? *In the midst of his enemies*. What will he be empowered to do to his opposers? To "strike through kings;" that is, to destroy them. When? Not while sitting on his Father's right hand, but when they are given up to him for conquest and subjection: "In the day of his wrath." What will he do with the people who oppose him? He will judge and kill them, and fill the places with their dead bodies.

That this is all to occur *after* his session at the right hand of God is clear on the most cursory examination. But your argument is based entirely on the hypothesis that this making his foes his footstool by the Father, and Christ's putting down all rule, all authority and power, under the *commission* thus received, are identical. If the making his foes his footstool by the Father implies their complete sub-

jection, then in the midst of *what enemies* is he to rule? If all enemies are *subdued* unto him when he leaves his Father's throne, who are *these kings* and *heathen* whom he is to conquer and destroy after he leaves that place of honor? Pre-millennialists believe what Peter and Paul taught, in the most literal and obvious sense of their words, as to the *Princeship* of Christ at his Father's right hand; but they are agreed that it is when that *Princeship* ends that his Father gives him the *commission* to "rule in the midst of (his) enemies."

But we will examine 1 Cor. xv. 24-26. Does this teach that Christ is to put down all rule, all authority, and all power while at the right hand of God? Clearly not. While there, he is not authorized to do so; for it is not the "*day of his wrath*," but of his mercy. He is *advocate* and *propitiation* while there. "But in the day when God shall judge the secrets of men BY CHRIST JESUS," says Paul (Rom. ii.), he "shall render *indignation* and *wrath*, *tribulation* and *anguish*, upon every soul of man that doeth evil; to the Jew first, and then also to the gentile." All enemies will not be subdued under him until this is done most certainly. The ~~whole~~ work of executing judgment on the

wicked is to occur in that *day of wrath*, after he leaves, not while *seated* at God's right hand. Then HIS REIGN only begins when he, *the nobleman*, receives his kingdom, and returns to reward his friends and *slay his enemies*. His reign, then, for the subjection of his foes is after his second advent, at the day of judgment.

Read, if you please, in this connection (Rev. xi. 15-19), "The seventh angel sounded, and great voices in heaven" said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. . . . THY WRATH is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets," &c., "and shouldst destroy them which destroy the earth." From this passage we learn that the kingdom is awarded Christ at the day of judgment, and the day when all God's servants are rewarded, and the destroyers of the earth are destroyed. Also that this is the *day of wrath*. Then it is the time when Christ closes his *session* at the right hand of God, and *rules* "in the midst of his enemies" until all things are subject unto him. His reign is thus ushered in by the day

of judgment and second advent, and is, therefore, his millennial reign.

I agree with you that Christ's "*expectancy*" commenced "from the first moment of his repose in glory." But what is he *expecting*? "Expecting," says Paul, "the fulfilment of the Father's promise; expecting till his foes be made his footstool." And when they are thus made by God, he proceeds to his reign in their "midst" until HE has put down all rule," &c.

"Unexhausted," you say, "by the longest delays until the day when he shall rise up to the prey." To what *prey* is he to rise up if God has already put them down by him, or, as you express it, "till I make thine enemies thy footstool. He must REIGN (says another) till that be done by his own royal hand." If his REIGN is now in heaven, and must continue as now till all this be done, what enemies, I again ask, are there to be *put down* at the second advent and day of judgment?

When are all things to be put under him? Paul answers (Heb. ii. 5-9), In "*the world to come*." "Thou hast put all things in subjection under his feet. . . . But now we see not all things put under him. But we see Jesus, who was made a little lower than the angels,

crowned with glory and honor, that he, by the grace of God, should taste death for every man." This text declares that Christ's *crown now* is one of *glory* and *honor* as a Saviour. But in the world (*oikoumene*—habitable earth) to come, all will be put under his feet. He will be universal monarch.

On page 155, you say, "On the one hand, it is beyond all controversy, that when the apostle says, 'He must reign till he hath put all enemies under his feet,' he not only adopts the *language*, but gives the *sense* of the Psalm (cx. 1), and that the reign spoken of is his *present authority*, as the enemies of that reign are those of that same *present authority*."

"On the other hand, it is equally incontrovertible that the 'reign' here spoken of is the Redeemer's rule in his own proper kingdom, as the enemies are those of that rule."

These two positions demand criticism. That "*all enemies*" embraces present, past, and future foes, down to the final overthrow of death, the last enemy, is clear; but that Christ is now reigning on his own throne is not established by any text yet quoted. When you say, "The last enemy of that *mediatorial crown* which he now wears," I have no objection to it

if used in the sense of Heb. ii. 9: "*Crowned with glory and honor.*" But if it be intended as a *royal crown*, — the crown of David's house, which Zedekiah was commanded to take off (Ezek. xxi. 26), and which "shall be no more until he come whose right it is, and I will give it him," — I do object, as being unsustained by one text of Scripture. I find no warrant in Ps. cx. 1 for your remark that "when the apostle says 'he must reign till he (Christ) hath put all enemies under his feet,' he not only adopts the *language*, but gives the sense of the Psalm (cx. 1), and that the 'reign' spoken of is his *present authority*." Where in that verse is found the language Paul uses? One of them (the Psalm) says, "Sit on MY right hand until I make thy foes thy footstool." This is the work of the Father. Paul teaches that when the Father invests him with royal power to conquer a peace, Christ will reign till he accomplishes it, making his reign to begin in the midst of his enemies on the issuing of that command, and to continue until all are subdued.

LETTER II.

KINGDOM OF THE STONE AND MOUNTAIN.

REV. SIR: Having reviewed your scriptural argument in support of your FIFTH PROPOSITION, I will, in this connection, consider your views on the *dream of Nebuchadnezzar and vision of Daniel* as constituting a part of the same subject.

IN CHAPTER III., PART II., pages 335, 336, you consider these prophecies under the heading, "THE NATURE OF THE MILLENNIUM JUST THE FULL DEVELOPMENT OF THE KINGDOM OF GRACE IN ITS EARTHLY STATE."

You introduce this subject by saying, "In Nebuchadnezzar's vision of the IMAGE (chap. ii.), representing the kingdoms with which the church of God has had successively to do, and by which it has suffered so much, — the Babylonian, the Medo-Persian, the Grecian, and the Roman, — Daniel says, 'Thou sawest till that a stone was cut out without hands, which smote the

image upon its feet of iron and clay, and brake them in pieces. . Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, and no place was found for them;’ and the stone that smote the image became a great mountain, and filled the whole earth. ‘And,’ says Daniel, interpreting this part of the *vision*, ‘in the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but IT SHALL BREAK IN PIECES, AND CONSUME ALL THESE KINGDOMS, AND IT SHALL STAND FOREVER.’”

On these verses you introduce, with approval, JOSEPH MEDE. He says, “This prediction points out two states of the kingdom of Christ: The *first* to be while those times of the kingdom of the Gentiles lasted, typified by a stone hewn out of a mountain without hands, the monarchical statue still standing upon his feet; the *second*, not to be until the utter destruction and dissipation of the image, when the stone, having smote it upon the feet, should grow into a great mountain, and fill the whole earth. The *first* may be called, for distinc-

tion’s sake, THE KINGDOM OF THE STONE, which is the state of Christ’s kingdom which hitherto hath been; the other, THE KINGDOM OF THE MOUNTAIN; that is, of the kingdom which hereafter shall be. The interval between these two, from the time the stone was first hewn out — that is, the kingdom of Christ was first advanced — until the time it became a mountain — that is, when ‘the mystery of God shall be finished’ (Rev. x. 7.) — is the *subject of apocalyptic vision*. Note here, *first*, that the stone is expounded by Daniel to be that lasting kingdom which the God of heaven shall set up; *secondly*, that the stone was hewn out of the mountain *before* the *image* was dissipated, and therefore that the kingdom typified by the stone, *while it remained a stone, must needs be within the lines of these monarchies*; that is, before the last of them (the Roman) should expire. Therefore Daniel interprets that in the days of these kingdoms (*not after them, but while some of them exist*) the God of heaven should set up a kingdom,” &c.

On this statement of Mede, you remark, “The kingdom of Christ, instead of commencing with the millennium, will, it seems, run one entire stage of its career before that era ar-

rives. There are not two kingdoms, — *one*, 'the means,' the other 'the end;' one, the 'preparation for it,' the other 'the establishment and manifestation of it;' one, 'the supreme kingdom of God, administered by Christ now in another's right and with another's power,' the other 'his own throne, sceptre, and kingdom,' to be assumed at the millennium. There is but *one kingdom* of Christ in 'two states,' commencing during the last of the monarchies; that is, on the Redeemer's exaltation to the right hand of power, stretching across the latter day, and losing itself in the final state."

This is probably as strong a statement of the case for your side of the argument as it admits.

To this view it is replied, —

1. The *five* kingdoms, as shadowed forth in the image and stone, are represented as being successive, not contemporaneous; the one follows the other in their prophetic aspect. The breast and arms followed the head; the belly and thighs followed the breast and arms; the legs of iron followed the belly, &c.; the feet and toes followed the legs, and constituted the last form of the fourth kingdom. But this fourth kingdom, which you rightly call the Roman, was

first to be whole, and then divided. And so it was, but not until the days of Constantine the Great in the fourth century. But the kingdom of the God of heaven was to smite the image *first* on his feet. But about three hundred years at least elapsed from Christ's "exaltation to the right hand of power" before any *feet* were developed, or the kingdom was divided. The toes are the last extremity of the feet, and did not and could not come forth before the feet, for feet were essential to their development. And moreover, the ten toes, as a part of the *feet*, are to be, with the *feet*, broken in pieces by the *stone* when it smites the *feet*. As they are not yet ground to powder, the stone has not yet smitten them. Therefore the kingdom of God is not yet set up.

When the *head* existed, the breast and arms did not *prophetically* reign, but began their *prophetic* reign when Darius the Median, on the death of Belshazzar, took the kingdom. The brazen power did not reign in the *prophetic* sense until Alexander the Great overthrew Darius the Persian. The Roman kingdom did not reign in the *prophetic sense* until it had overcome the Grecian empire. Thus each were successive, one to the other. That each

had an existence in its own territory before the conquest of its predecessor is true; and it was that *prior existence* which enabled it to conquer and possess the preceding dominion and territory. But their *prophetic relations* were in reference to the conquest and possession of the territory of the other. It was Darius the Median who took the kingdom of his antagonist, Belshazzar.

So before the kingdom of God will smite the whole image, — which it certainly will, beginning with the feet, — it will be established or set up, but not on the enemy's territory until it has conquered it.

The parable of the nobleman will settle this point. Christ "was nigh to Jerusalem, and they thought the kingdom of God should immediately appear." The parable was to settle that important point. Did it confirm their view? So far from it, that it decided that it would not come until the day of judgment and Christ's second advent. For he is the *nobleman* who has gone to a "far country to receive for himself a kingdom and to return." He will return when he receives it. "When he was returned, having received the kingdom," he held an assize for settlement with the three

classes who occupied the territory, the dominion over which he had received — good servants, evil servants, and *citizens* who were open enemies. Then there is to be no appearance of the kingdom of Christ until his return from heaven.

But you appeal to Dan. vii. 13, 14, — the coming of the *Son of man in the cloud of heavens* to the *Ancient of Days*, where he receives his *royal investiture*. This, you say, is not his second advent, but his *ascension* from his *first advent*, if any locomotion be intended. This needs consideration. The vision of the seventh of Daniel, like the dream of chapter two, is chronological. The same four kingdoms are described under the symbol of four great beasts, the last of whom had ten horns, and following them a little horn. Following the development of these powers, "the thrones" of heaven are put in place, and "the Ancient of Days" takes his seat; the judgment is set and the books opened.

This scene, you hold, is the judgment on the fourth beast and his *little horn*. (Page 356.) For the sake of the argument, I will, for the present, admit it. Then the judgment is for the purpose of judging *the horn*. It must,

therefore, be after he exists and commits the sins for which he is judged. I will go further, and, for the sake of the argument, admit the *pope* or *papacy* to be that horn. Then what follows? Why, that as *the Son of man* is brought *before this court* to receive his investiture, that it could not have been done at his ascension, but at the close of antichrist's reign, for he is to make "war on the saints and prevail against them until the Ancient of Days" comes. (Dan. vii. 22.) "The judgment shall sit, and they shall take away his dominion." (Dan. vii. 26.)

When the Father invited the Son to heaven, it was to sit at his right hand until his enemies are made his footstool. (Ps. cx. 1.) Then the Lord will "send the rod of his strength out of Zion," and he shall "rule in the midst of his enemies."

It is there, on the "right hand of the throne of God," he is now seated. From there he makes the announcement, "To him that overcometh will I give to sit with me on my throne, even as I have overcome and am set down with my Father on his throne." (Rev. iii. 21.)

Christ himself declared that it is "when the Son of man shall come in his glory, and all the

holy angels with him," that he "shall sit in the throne of his glory." (Matt. xxv. 31; also xix. 28.)

Again, it is only at the sounding of the seventh and last trumpet that the proclamation is made in heaven that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," and his everlasting reign is introduced.

Your view, then, about the establishment of the kingdom of Christ at his ascension to heaven finds no support from corresponding texts; but on the other hand, is positively contradicted. If the kingdom and dominion over all nations was given to Christ at his ascension, how is it that it is done again at the sounding of the seventh trumpet at the day of judgment; for it is the same kingdom — the kingdoms of all the earth — given in both cases?

Is it demanded, How, then, if it is the kingdom of Christ which is the *stone* which shall smite the image, &c., can it do it if it has not a pre-existence before it smites? The answer is, that Christ's first work at his second advent is to resurrect, change, and glorify all his saints, and gather them to meet him in the air, and

take them to the New Jerusalem in heaven; celebrate *the marriage of the Lamb*, and organize his kingdom, or set it up, and return to earth with it to conquer a peace, as in Rev. xix. 11, Ps. cx. and ii. 9, where we are told he shall "break the nations with a rod of iron, and dash them in pieces like a potter's vessel." It is with the iron rod he appears in Rev. xix. 15, with all the *armies of heaven*. The texts are clearly parallel. It is thus that a kingdom established as a detached stone at first, as it is seen coming from heaven, becomes, when located in the territory it conquers, a permanent fixture, a mountain that possesses and fills the whole earth. So, also, will be fulfilled that other prediction (Dan. vii. 26), "And the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High." It is given Messiah first, and he gives it to the saints, who are his joint heirs. "Come, inherit the kingdom prepared for you from the foundation of the world."

THE PARABLES.

You also call attention to the parables of our Lord in illustration of the doctrine of the "KINGDOM OF GRACE" (Matt. xiii. 21-33): "The

kingdom of heaven is like a grain of mustard seed," &c.; "the kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened."

On these you say, "Had we no other representations of this matter than from those of the parables just quoted, we might be apt to conclude that the onward progress of the kingdom, if slow, would nevertheless be, from first to last, steady, equable, tranquil, and silent."

This is true. But not "experience" alone, but the positive teaching of other parables shows the mistake under which we should labor. It is not safe to interpret an unexplained and somewhat obscure parable in opposition to those which are *divinely explained*, or so obvious as to need no explanation. The parable already quoted (Luke xix. 11) shows that the kingdom is not given to Christ before the time of his second advent, when he will slay the rebellious citizens on his return to assume his kingdom. So, also, the nations of the earth are all gathered before him when he comes in his glory, &c. (Matt. xxv. 31-46); and while the wicked are cast away, the saints receive the kingdom. Thus, also, the net with

its good and bad fishes is to be drawn ashore at the *end of the world*, and a separation made. The tares, also, are to be gathered out of his kingdom (the *kosmos*), and cast into the fire; and then the *righteous shine gloriously in the kingdom* thus vacated. The parable of the marriage of the king's son (Matt. xxii. 1) is also in point. The marriage was arranged to unite Christ and his Jewish people in Jerusalem, whither he went for the celebration of the nuptials. The invited guests, the Jews, were called by John, Christ, the twelve, and seventy, all saying exclusively to "the lost sheep of the house of Israel," "The kingdom of heaven is at hand." He *came* after this call, and *THEY would not come*. They rejected him and maltreated his messengers; and the king was angry, and declared that none of those men which were bidden should taste of his supper. Also, the king was angry, "and sent forth his armies, and destroyed those murderers, and burned up their city," Jerusalem. "Then the king said to the servants, *THE WEDDING IS READY, but they which were bidden were not worthy*. Go ye, therefore, into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways,

and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests." (Luke xxii. 8-10.)

No one can mistake this parable, considering the relation it sustains to his *royal advent* at Jérusalem, and the preparation which had so long been made for it in calling the Jews to prepare for the kingdom of heaven which was at hand; and their treatment of the message, their rejection by Christ, their utter overthrow, and the universality of the subsequent commission to invite "every creature" "in all the world" to the marriage of the Lamb, and leave it to God to select the guests at last, explain the parable.

This parable, let it be borne in mind, was given *to illustrate the kingdom of heaven*, immediately on its rejection; and the kingdom of heaven is to come thus as to the order of its development, and will now only be established at the day of judgment.

You introduce the parables of the leaven and mustard seed for the purpose of proving the gradual development of the kingdom of heaven.

You say (page 237), "There are not two kingdoms,—one, 'the means, the *other* the end;' one, 'the preparation for it,' the *other* 'the establishment and manifestation of it;' one, 'the supreme kingdom of God, administered now by Christ in another's right and with another's power,' the *other* 'his own kingdom, throne, and sceptre,' to be assumed at the millennium." "There is but one kingdom of Christ in 'two states,' commencing during the existence of the last of the four monarchies; THAT IS, ON THE REDEEMER'S EXALTATION TO THE RIGHT HAND OF POWER," &c.

I agree with you that there is but ONE *kingdom* of Christ. But I have shown that according to your own interpretation of Dan. vii. 13, 14, that kingdom is not given to him by the Father till the *little* horn comes to judgment. For it is only at the judgment he is invested with a dominion, glory, and a kingdom. The prophetic kingdom of Christ relates not to heaven, but earth. It is over "all people, nations, and languages." The mountain is to "fill the whole earth;" the kingdom and dominion is to be given to the saints of the MOST HIGH "under the whole heavens;" "the kingdoms of this kosmos" are to be given to Christ at the day

of judgment. Then his reign in heaven, if it may be called reign (I call it *princely administration*), is not the subject of the *prophetic kingdom*, which belongs to earth.

There is now on earth a CHURCH. It is well known by that name. This *church* is to the kingdom what the nursery is to the orchard; it is God's chosen agency for the development of the kingdom. The trees of the *nursery* are the same as shall compose the orchard when transplanted. But not all the trees of the nursery are fit for the orchard, or are transplanted. When the kingdom of heaven is likened to *leaven* or a mustard seed, Christ refers to the gradual transformation of the subjects of that kingdom until they are perfected, and, through the transforming agency of the Spirit, fitted for its possession and enjoyment, which will not be till "the (same) Spirit which raised up Christ from the dead shall quicken (their) mortal bodies." (Rom. viii. 11.) For "flesh and blood cannot inherit the kingdom of God." (1 Cor. xv. 50.) It is not till this transforming process is thus perfected, which is to be "in a moment," for the whole body, that the kingdom of Christ can be established. So with the mustard seed. It is planted and

germinates a single seed. It develops branch after branch till the great tree, *the kingdom of heaven*, is perfected, when no more branches will shoot forth. It then appears in its organic form of as real a kingdom as that of David and Solomon.

That this is the true idea Christ intended to inculcate by the remarkable series of parables in Matt. xiii., all illustrative of *the kingdom of heaven*, is evident from that of the tares of the field. It is at the *end of the world* the tares are to be gathered out of the *kosmos*, the field where they grow, and the "righteous shine forth like the sun in the kingdom of their Father." Now, *the whole series of parables must be interpreted in accordance with this which Christ himself interpreted*. It will not do to contradict what is plain by explanations of the more obscure. The interpretation I have given above is in full accord with those interpreted by Christ.

On page 339, you say, "It is the kingdom of Christ, it seems, *with its present resources and agencies*, that is to 'break in pieces and consume all these kingdoms,' whilst itself 'stands forever.'"

Is this so? Is it not written of Christ, "He

shall not strive nor cry, nor lift up, nor cause his voice to be heard in the street; a bruised reed shall he not break, and smoking flax shall he not quench, until he send forth judgment unto victory?" (Matt. xii. 19, 20.)

Does not this quietude of Christ remain now, even as when he was on earth? Will not the time of judgment come at last? Is it not the uniform testimony of Scripture that Christ's victory is to be attained by judgment? Does not the second Psalm say, "Then he shall speak to them in his wrath, and vex them in his sore displeasure" — "thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel"? Does not the 110th Psalm say that he "shall strike through kings in the day of HIS WRATH," and that "he shall judge among the nations, and fill the places with the dead bodies"? Is the smiting of the STONE with crushing, grinding power, till the image is ground to powder and swept away, the action of present *resources and agencies*?

It would have been gratifying had you been a little more definite in specifying what now constitutes the kingdom which the God of heaven has set up. Is it simply Christ

enthroned in heaven without a constituency? Is it Christ with disembodied spirits for a constituency, and with heaven for a territory? Or what constitutes his kingdom? Millenarians — at least of *your* "first class" — believe it to be Christ enthroned on earth, with resurrected and immortal saints for his constituency; and "his dominion, also, shall be from sea to sea, and from the river even unto the ends of the earth." They believe that "the kingdoms of this world," at the day of judgment, shall become "the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Christ's present *resources* and *agencies* are all those of grace, not of *judgment*. Those described as accompaniments of his *final victory*, as seen above, are, if words have any meaning, those of judgment, wrath, and violence. Can you not see that the process of destruction which awaits the *image* is that of force and violence on the *image itself*, rather than on the "*anti-Christianism*" which obstructs the universal triumph of Christ's kingdom? What is left of the image when the blow falls? It is all—gold, silver, brass, iron, and clay—"broken to pieces together, and the wind carries them away, and no place is found for them." Then

nothing is left of all the kingdoms embraced in the image, nor is there any place found for them if they did exist, for "the *stone* which smote the image became a great mountain, and filled the whole earth." The one is utterly demolished and removed to make place for the other.

That I have rightly represented your *words* is shown on page 340. You say, "Here let the reader carefully mark what kind of conflict this is between Christ's kingdom and the kingdoms of this world. It is in their '*anti-Christian*' character alone that the church comes in collision with them. As *kingdoms* simply, as mere succession of civil monarchies, the vision has nothing to do with them, and the kingdom of Christ has no quarrel with them, for civil government, as such, whatever be the form of it, is a divine ordinance. The mission of the church is not to supplant, but to impregnate and pervade it with a religious character, and to render it subservient to the glory of God."

Here you make the church and kingdom of God one. I grant that *the church* has nothing to do with the supplanting of the kingdoms of the world. Here we are at one. But when you say "the *KINGDOM* of Christ" — the king-

dom represented by the stone — has only to do with their *anti-Christian character*, not with themselves, you are confronted with the vision and its divine interpretation, which declares that the image *entire* was ground to powder by the *stone*, and swept away. This is interpreted to mean, that “the God of heaven shall SET UP A KINGDOM” which “shall BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS;” — not break the *anti-Christian character* of “these kingdoms,” and leave them whole, *impregnated with a religious character*. This distinction between the mission of the church, which is to “teach all nations, baptizing them in the name of the Father and Son and Holy Ghost,” to the end of the world, and the mission of the *stone*, the *symbol* of “the kingdom of God,” which is to break in pieces and consume all these kingdoms, proves that they are not identical. The one is the agency of mercy, the other of judgment.

You say, “Civil government, as such, whatever be the form of it, is a divine ordinance.” This is true. God ordained the government of Nebuchadnezzar (Jer. xxvii. 5-8) as well as all others. But God determined that at the end of *seventy years* it should be destroyed, and

give the place to another kingdom. So that the fact of these kingdoms being God’s ordinances did not insure their perpetuity beyond their appointed times. Each of the whole series in turn gave place to its successor. Why, then, shall not that represented by the iron and clay give place, by its destruction, to God’s everlasting kingdom?

Again you say, “If these views of the triumphs of Christ’s kingdom over the kingdoms mentioned in this vision be correct, it is just the triumph of Christianity — not of Christian truth merely, and still less of a mere party, but of embodied, organic, and vital Christianity — over an organized system of deadly opposition to it by the kingdoms of this world.”

But if my argument is sound, then the reverse is true, and the vision teaches that God will set up a kingdom which shall *demolish* “*all these kingdoms*,” eternal in duration.

Again you say (pages 341, 342), “What, then, have we found in this vision? We have found that the kingdom of Christ is already in being, having been set up by the God of heaven ‘in the days,’ or during the currency of the four famous kingdoms, not at, but long before, the millennium.”

I ask in what verse of either Dan. ii. or Matt. xiii. the information is given that the God of heaven has already, long before the millennium, set up a kingdom. No such information is to be found in either scripture. That in the days of these "four famous kingdoms" the God of heaven *will* set up a kingdom is *promised*; but that he has set it up is not intimated. I must here beg the privilege of expressing my great surprise that you should, in the face of the text, make such an assertion.

But I turn next to your remarks on the 7th chapter of Daniel, pages 343, 344. You say, "To the prophet mourning over the desolations of Zion, this heavenly kingdom appears, in the first instance, simply as 'the saints of the Most High,' worn out and given into the hands of the little horn of the fourth beast." . . . "So here we find 'only saints of the Most High' on the Lord's side, as if they could scarcely be called a kingdom; just a noble band of faithful witnesses," &c.

Just so. Not only can they "*scarcely*" be called a KINGDOM, but they are *not* "called a KINGDOM." While the horn holds *dominion* they are simply "saints of the Most High."

But after the *horn* is *judged*, and his dominion taken away, "the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Verse 27. Also verse 18: "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."

Now, dear sir, is it not after the judgment and taking away of the dominion of the *little horn* that the kingdom is given to the saints? If so, till then they are not "the kingdom." If they are, it is only giving them that which has been theirs more than eighteen hundred years.

You continue, "The thing is the same in both visions — the church of Christ. The first vision gives the *date* of its erection, in the days of the Roman Cæsars. The second gives us its proper *character*, the kingdom of the 'saints.'" Here I must beg the privilege of expressing my surprise at your forced construction of so plain a passage. Did you not see that they are *no kingdom of saints*, until the *kingdom* is given them after the horn loses his dominion? And that, you know, is in the *future*. Should I take the liberty you have

taken with your opponents, and say that "only the necessities of a theory could have induced such an interpretation," could you justly complain?

Then, "the *date* of its erection," you say, was "in the days of the Roman Cæsars." But that *first vision* teaches no such thing. It gives the *date*, if at all, in the days of the feet and toes, of iron and clay, with which it first comes in collision and dashes them in pieces.

On pages 352, 353, you say, "When one reads of the stone 'smiting the image, and breaking it to pieces,' and of the beast 'being slain and his body *destroyed and given to the burning flame*;' and when this is compared with the words of Paul, that 'the Lord shall consume' this power 'by the spirit of his mouth, and destroy him with the brightness of his coming,' he is apt to think of some single act of destructive violence that will cause the instantaneous destruction of the hated power. This may seem to be confirmed if we take the stone to mean, not the kingdom of Christ, but Christ himself. That, however, will not stand. I admit that able divines have adopted it; but the sacred text is a better interpreter of itself than all commentators, and it informs us that

the stone denotes the *kingdom* of Christ. 'In the days of these kings shall the God of heaven set up a kingdom. . . . It shall break in pieces and consume all these kingdoms.'

I agree with you most heartily that "the text is a better interpreter than all commentators." I accept also the view that it is Christ's *kingdom* that is to do the work of smiting; but not the *church* as now organized. But the kingdom which *shall* be organized when the judgment shall *sit*, and the Son of Man before the ANCIENT OF DAYS receives his royal investiture of the dominion, glory, and kingdom; and the dominion of the horn is taken away, and the kingdom is given to the "saints of the Most High." This is the kingdom which shall smite and grind to powder the whole image, and the elements of it shall be swept away.

You are right when you say that on reading "the stone *smote*," &c., "he is apt to think of some single act of vengeance," &c. And why should he not? Does not the language teach it? And is not "the sacred text a better interpreter than all commentators"? If we abide by the *sacred text*, can we help believing in the *sudden violence*? But you tell us, "I believe in no such way of deciding the ques-

tion between Christ and anti-Christ; between 'the kingdom which the God of heaven has set up,' and all these kingdoms which it is to 'consume and destroy.'" . . . "And the apocalyptic description of Christ coming out of heaven on a war-horse . . . to fight the battle against the 'beast, and the kings of the earth and their armies,' &c. This symbolical description of the conflict and what is to issue in the final destruction of anti-Christ and all his party does not lead me to expect a carnal warfare, but just the reverse."

But you will please excuse me if I prefer the *sacred* text even to one of the *latest of commentators* on the subject. If that text declares that the armies were slain by the sword of him that sitteth on the horse, and all the fowls were filled with their flesh, I know of no excuse for disbelieving the testimony. If this is not the meaning, who shall say what it does mean? If this were a solitary representation, and all the Bible were against it, I might doubt; but when the whole series of expressions, from Ps. ii. to Rev. xix., are expressions of violence and demolition even to utter overthrow, I am bound, even in the face of the *ablest commentators*, to adhere to the explanations of the "sacred

text." And in view of your avowed disbelief of the *testimony*, I can only say, "Lord, help thou his unbelief!"

What is the nature of *symbolic action*? You accept the action of the "little horn" in making "war on the saints" and "wearing" them out to be literal. Why, then, shall not the symbolic rider on the "war-horse" perform literal actions? By what rule do you make the one literal, and the other "just the reverse" of what appears? Is it not alone *the necessities* of your theory that *the church is the kingdom*, and is to convert and possess the world, which demands so forced an exposition?

LETTER III.

THE JEWS IN THE MILLENNIUM.

REV. SIR: I heartily agree with you that there will be "no MILLENNIAL revival of Jewish peculiarities," such as a rebuilt *temple*, re-established priesthood, and *bloody sacrifices*, &c. In saying this, I of course discard a future fulfillment of the last eight chapters of Ezekiel; for I am as far from accepting your *mystical* view of those chapters as I am of my millennarian brethren's literal view. I accept those chapters as a purely conditional promise, which was to have been fulfilled after the Babylonian captivity, had the conditions been accepted. Do you ask what were the conditions? You will find them in Ezek. xliii. 10, 11: "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion

thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

But they were not "ashamed of all they had done," so as to conform to the law of God, as we learn from Ezra and Nehemiah, but were very wicked and rebellious.

There is one thing evident in this whole description of Ezekiel, and that is, that it was not to be fulfilled under a *king*. Their ruler was to be a *prince*. When God decreed the removal of the crown of David's house (Ezek. xxi. 25), he said, "It shall be no more until he come whose right it is, and I will give it him." But on the return from Babylon, Zerubbabel was *prince of Judah*, and chief ruler.

But a king of David's line they never have had since the captivity. Zerubbabel, the *prince of Judah*, was God's appointed agent to *build the temple*. (Zech. iv. 9.) But he never built such a one as is described in Ezekiel, nor were the laws and ordinances of that temple carried out; for they did not abandon their sins.

"THE INBRINGING OF ALL ISRAEL."

On this subject you say (page 433), "*The in-bringing of all Israel* will signalize that day" — the millennium. "The Old Testament evidence on this subject has been much controverted; but it is sufficiently evident even from the New. Without quoting those passages which, in my judgment, imply, though they do not explicitly announce, a general conversion of the natural Israel, I rest on the following passage:—

"Romans xi. 26-29: 'And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.'"

You remark upon this passage as follows: "In this chapter the apostle teaches that the rejection of God's ancient people under the gospel is to be taken with two limitations: first, that even at this present time (of their

rejection) there is a remnant according to THE ELECTION OF GRACE; and *next*, that the people at large, — the bulk and body of the nation, — *as contradistinguished from this elect remnant*, shall yet be brought in."

I agree with you in your *first* "limitation," that Paul teaches that "even at this present time there is a remnant according to the election of grace." That has been true in each age since Paul wrote — as true as it was then. It was as true in the days of Elijah, when the remnant were "seven thousand," and of Isaiah, when it was "a very small remnant," as in the days of Paul, or any day since.

The time never was when all the Jews were among the "election of grace." There was a *national election* of Abraham's seed elected to enjoy, on certain conditions, temporal blessings in the land of Canaan while they obeyed the law. But only "a very small remnant" were included in the "everlasting covenant;" and they only by virtue of "the faith of Abraham which he had, being yet uncircumcised." "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." (Rom. x. 27; Isa. x. 22.)

Has there ever been a time in the Jewish

history when any more than "a small remnant" were true people of God? You will answer, No. From what were the Jews broken off? When were the Jews broken off? are two questions to be considered.

1. They were not broken off from being the "election of grace," for they were never in that *election*. Then the only thing that remains is, that they were broken off from the *national election*, to whom pertained the blessings of the temporal covenant. There was not one Jewish *believer* broken off from the "everlasting covenant" when the nation, as such, fell from their birthright.

2. THE TIME WHEN they were broken off was when *Christ, as king*, came to Zion, "riding on an ass, and a colt the foal of an ass." (Zech. ix. 9; Matt. xxi.) When they then rejected Christ, he said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof." From that time their fate was fixed.

But does that fruit-bearing nation to whom the kingdom is promised consist exclusively of Gentiles? In no wise. The commission was, "in all the world;" "to every creature;" "to the Jew first, and then also the Gentile;"

"there is neither Jew nor Greek, bond nor free, male nor female; but ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. iii.)

If they were not broken off *nationally from the election of grace*, they will never be nationally grafted in. The Gentiles have never been nationally grafted into the Abrahamic stock; but personally, as they have believed, *one by one*, and the Jew the same. Has there ever been a time when the Jew who *continued* "not in unbelief" was not grafted into the Abrahamic stock and covenant in Christ? Certainly not. Will there be one until the mystery of God is finished at the sounding of the seventh trumpet? Clearly not. Then is Rom. x. 22 correct — "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved"? If so, and only the *remnant* shall be saved, the question, What is meant by "all Israel shall be saved?" becomes an important one. Does it mean that the time will come when all *living Jews* shall be converted? If I understand you, it is "the *body* of the nation" who will be converted. Do you mean, by this, all the Jews? But how do you limit

all Israel to the *body* as *contradistinguished* from the *elect remnant*? If Isaiah and Paul are correct in saying that out of the great body "a remnant shall be saved," how do you make it the *body* as opposed to the *remnant*? If "all Israel" means *all Jews*, then *all Jews* are to be converted. But Paul informs us that "they are not ALL ISRAEL who are of Israel," or Jacob. "But the children of the promise are counted for the seed." Will you take the ground that it does mean all who are of Jacob? I trust not. Then, if it means the children of the promise, it is "the elect remnant," for they are the children of promise, and they alone. And if the phrase is taken in this sense, then their being "saved" does not mean *their conversion*; for it is their conversion which constitutes them of the *elect remnant*, and none but persons truly converted belong to this *Israel*. Then it follows that the salvation spoken of is their everlasting salvation, as Isaiah wrote (xlv. 17): "Israel shall be saved in the Lord with an everlasting salvation." It is their final admission *into Christ's everlasting kingdom*, not *their conversion*.

Let us examine the text, "And so all Israel shall be saved." 1. When? When "the fullness

of the Gentiles be come in." This must mean either — 1. When the times of the Gentiles are full (Luke xxi. 24); or, 2. When all the Gentiles who will ever be converted are brought in, or "the mystery of God is finished," of making "of the twain one new man," which will be when the seventh angel "shall begin to sound." (Rev. x. 7, xi. 15.)

When "the times of the Gentiles" are full, or ended, then those times are to be followed, *within one generation*, by the coming of Christ "in a cloud with power and great glory." (Luke xxi. 25-27, 29-33.)

The *mystery of God* in bringing in the Gentiles will end at the *seventh trumpet* and day when "the dead are to be judged;" so that in either case it will bring the second advent and the everlasting salvation of the *elect remnant*.

2. How shall *all Israel* be saved?

Paul answers, "There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob."

When Peter preached his memorable sermon in the temple after healing the impotent man (Acts iii. 26), he closed by an address to his Jewish auditors, saying, "Unto you first, God

having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities." Then has that *Deliverer* come out of Sion, — that is, David's house, — and has he entered on this work of *turning away ungodliness from Jacob*? You will say *yes*. Then from that day to this he has been engaged in the work. But they did not all turn from ungodliness then, nor have they yet. But there were three thousand on the day of Pentecost, and about five thousand under the sermon in the temple, who did turn, and from whom ungodliness was turned. These were of the *elect remnant*. At the end of the times of the Gentiles, at the second advent, every one of these "elect of grace" will be glorified forever; "for this is my covenant unto them (that is, all Jews) when I shall take away their sins." God covenants with every penitent and believing soul, when he pardons them, to give them *eternal salvation* in Christ's kingdom. (Isa. lv. 31.) Mark the covenant: "Incline your ear, and come unto me; hear, and your soul shall live, and I will make an EVERLASTING COVENANT (contradistinguished from the temporal and national covenant) with you, even the sure mercies of David." Under this cove-

nant every Jew places himself when he comes to God. The apostle interprets the *sure mercies of David* as being the resurrection, of which Christ's resurrection was the first fruit and pledge. (Acts xiii. 34.) Therefore it is the everlasting salvation, not conversion, that is here promised. The receiving of them will, therefore, be life or resurrection from the dead; (verse xxviii.), "As concerning" — or, to paraphrase it, "indeed, in relation to the gospel, (the Jews are) enemies by your means." That is, the "body of the Jews, through your admission to church privileges and salvation, are enemies to the gospel. "But as it relates to the election (of grace) they are beloved of God by means of the fathers," Abraham, Isaac, and Jacob, to whom and their seed the promises were made.

God, for the sake of, or because of, his love to those fathers, loves this *election*, who are descended from them, and will fulfil to them the promises made to those fathers and their seed by giving them an everlasting kingdom and inheritance. "For the gifts and calling of God" to Abraham and his seed are a matter of which he will never repent.

The calling of God to Abraham was to leave

his native land, and come into a land he would show him. He brought him into Canaan.

The gifts of God to Abraham were — 1. A seed who shall bless all nations; 2. To make of him a nation as numerous as the stars of heaven; 3. To give "all the land of Canaan" to him and his seed "for an everlasting possession."

This calling and these gifts can never fail. If it had been "*seeds*, as of many," then Isaac and Ishmael, and the sons of Keturah, and all their descendants, must each have had claim to the *eternal possession* of "all the land of Canaan." But it is of one, and "thy seed, which is Christ." "And if you be Christ's, you are Abraham's seed, and heirs according to the promise."

On this I remark, —

1. Abraham, Isaac, and Jacob, and a seed as numerous as the *stars* or *sand* sprung from them, "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. xi. 8-16; Acts vii. 1-5.)

These persons "sojourned in the land of promise," "but had none inheritance in it; no, not so much as to set (their) foot on."

2. "An everlasting possession" can only be enjoyed in an immortal state, and therefore only after the resurrection. Again, the heirs are millions of them dead, and can only come in possession by being resurrected.

3. Christ is the elder brother and principal heir, and all others come in through him; but he is a resurrected and immortal man; therefore all the joint heirs must be made like him in order to possession, which will be when they see him. (1 John iii. 2.)

4. "The hope of Israel" is *the resurrection*, as we learn from Paul's various speeches recorded in Acts.

5. The vision of the valley full of *dry bones restored to life*, with its divine explanation, found in Ezek. xxxvii., makes a positive promise that God will resurrect *the whole house of Israel*, and place them "forever" in the *land of Israel*, wherein their fathers formerly dwelt.

I am aware of the various attempts made both by pre- and post-millennialists to give this chapter a mystical interpretation, and make this *resurrection* a national restoration in the flesh to the land of Canaan. But I am unable to see how it can be so construed with any propriety. Let us consider the law of *inter-*

preted symbols. When Gabriel said to Daniel, "The ram which thou sawest having two horns are the kings of Media and Persia; the rough goat is the king of Grecia," &c. (Dan. viii. 20), if we abandon the literal import of this *interpretation*, and proceed to *explain* the *interpretation* as meaning something not expressed in the words, what would be the benefit of the divine interpretation? And so of all other interpretations of symbols. Which of them has been interpreted in any other than literal terms? Why, then, make Ezek. xxxvii. an exception? Who has any authority to interpret it otherwise than the Lord has done? Who but he knew, or knows, its import?

From verse 1 to 10 we have the symbolic vision. The remainder of the chapter is the *divine explanation* of those symbols, and the language is explicit: "Son of man, these bones are the whole house of Israel. They say our bones are dried, our hope is lost, we are cut off from our parts;" that is, for generations the Jews have died, and have been dispersed and cut off from the land promised to their fathers and their seed for an everlasting possession, until their hope was lost. The Lord, in this vision and its interpretation, gives them

another hope by promising them a resurrection, and in that resurrection state, an "everlasting possession" of the land. "Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then ye shall know that I the Lord have spoken it, and have performed it, saith the Lord."

If the Lord intended this to promise a national restitution in the flesh, he took a very dark way of communicating the promise. If he meant it as a promise of a *resurrection* and *possession of the land* in that state, he could not communicate the information more clearly in human language.

But you may ask, "What is meant by the whole house of Israel?" Clearly God's people, and of the *twelve tribes*. 1. He calls them, "O my people." 2. The illustration given with the *two sticks* (verses 16-19), on which *Judah* and *Ephraim*, with the tribes of Israel asso-

ciated with each of the two houses, joined together into one stick, signified that God would put the two kingdoms, *Judah* and *Ephraim*, into one nationality in the land of Israel, which, says the Lord, "I have given unto Jacob my servant, wherein your fathers have dwelt; and they (that is, your fathers) shall dwell therein, even they and their children, and their children's children, forever."

These promises are such as can only be fulfilled in the resurrection state. That God has never repented of the promise he made to Abraham to give him and his seed (he that came forth from his own bowels to be his heir, instead of an adopted son) the everlasting possession of the land, I firmly believe; and therefore, in the resurrection state, all *saved Jews* will constitute an *Israelitish nationality* and "the kingdom of Messiah," in that land where Abraham sojourned, to all eternity. And other saints of all nations will constitute nationalities under the dominion of Messiah; so that he will be literally an *Emperor* or "King of kings." And thus "the kings of the earth" will "bring their glory and honor (their richest gifts, as in the days of Solomon) into it" (the holy city), "and the nations of them (composed of them)

that are saved shall walk in the light of it." (Rev. xxi. 24.)

This will also agree with Matt. xix. 28: "In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." This carries us forward to Christ's glorious reign in the regenerate state, and therefore to the resurrection state.

Does not the Psalmist refer to the same thing when (in Psalm lxxxvii.) he says, "I will make mention of Rahab and Babylon to them that know me: behold Philistia and Tyre with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count when he writeth up (enrolls) the people that this man was born there." The import of the passage seems to be this: that in constituting the eternal condition of his people, God will recognize their *nationality*, and make up the kingdoms of the NEW EARTH in view of that recognition of birthplace.

THE GREAT MOURNING IN JERUSALEM.

Turn we now to your use of Zech. xii. 10-14, and xiii. 1. I quote from your quotation

(page 435): "*I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication, AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, AND THEY SHALL MOURN FOR HIM as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*"

On this you say, "The first step in the wondrous process here described is the descent of the Holy Spirit upon them *nationally*, and in his proper relation to Jesus, whom it is his office and delight to 'glorify' in the souls of men. And *first*, he comes upon them as a 'Spirit of *grace*,' to which they are twice dead. . . . But along with this, he shall come as 'a Spirit of *supplications*,' leading them 'out of the depths to cry unto God' for mercy and light. In this frame 'their heart now turned to the Lord, the veil drops from their eyes' (2 Cor. iii. 14-18), and an object of surpassing glory, yet to them of startling and heart-breaking aspect, stands confessed before their view. It is Jesus," &c.

THIS PREDICTION ALREADY FULFILLED.

Permit me to ask why you carry this text forward for a fulfilment? When? Ch. xiii. 1 answers, "IN THAT DAY THERE SHALL BE A FOUNTAIN OPENED TO THE HOUSE OF DAVID, AND TO THE INHABITANTS OF JERUSALEM, FOR SIN AND FOR UNCLEANNESS." Was that fountain the blood of Christ? If not, what other fountain will there ever be for sin-cleansing purposes? If it is the fountain of Christ's blood, when was it opened? Was it not at his death? Then it is not a prediction of the future, but a prediction now fulfilled. Then, again, was not "the Spirit of grace" and "of supplication" poured out on the *Jewish nation* on the day of Pentecost, and immediately thereafter, in as extraordinary a manner as we can ever expect it to be? "There were *sojourning* in Jerusalem," at that time, "Jews, devout men out of every nation under heaven." What a "Spirit of grace" came upon them that caused those earnest cries from broken hearts — hearts convicted that Jesus was the Christ, so that thousands were converted to him in a day! What need of a repetition of this work to constitute it a fulfilment of the prophecy? It is impossible that there

shall be a future fulfilment; for no other fountain can be opened.

But notice the mourning at Christ's death, so deep that the sympathy of Jesus, even, in his agony, was called forth. "Daughters of Jerusalem," he said, "weep not for me, but weep for yourselves and for your children." (Luke xxiii. 27, 28.) "And there followed a great company of people, and of women, which *bewailed* and *lamented* him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but for yourselves," &c.

Also verses 48, 49, present another scene. "AND ALL THE PEOPLE that came together to that sight, beholding the things which were done, SMOTE THEIR BREASTS and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things." Was not this intense grief? The house of David was represented by the brethren and sisters of Jesus; his mother was the representative of the house of Nathan; and assembled Jews from all lands would furnish representatives of all the tribes named. So, also, we are told that "a great company of the priests were obedient to the faith" soon after this event. The chronology of the

prediction is well defined as *at the death of Christ*. The facts of fulfilment at that period are abundantly stated in the Gospels and in the Acts. What need we more? What shadow of proof, if we except the text Rom. xi., does the New Testament afford of a future national conversion of the Jews? And that text, I have shown, teaches no such doctrine. "What (then) shall the receiving of them be but their resurrection from the dead?"

THE RETURN OF ISRAEL AFTER THE FLESH.

Having now examined quite fully your proofs of a national conversion of the Jews, I should not regard this part of my work as complete if I were to pass over a kindred doctrine, usually associated with a *national conversion* of Israel. I refer to the *position* of the author of "PRE-MILLENNIALISM A DELUSION," who connects with the *conversion* the "RESTORATION OF ISRAEL TO THEIR OWN LAND." So, also, the texts you quote from Zech. 12th and 13th chapters imply it, if they, as you maintain, refer to the future; for the scene is laid at Jerusalem. On this subject I lay down this proposition:—

The Scriptures afford no authority for believ-

ing that the Jewish nation IN THE FLESH *will ever be restored to the land of Canaan in a state of* MILLENNIAL PEACE AND BLESSEDNESS.

In saying this, I wish not to be understood as saying that Jews in greater or less numbers, as formerly and at the present time, will not return and re-settle in that land, or as maintaining that they will not as a nation under *anti-Christ*, and in deadly hostility to Christ, dwell there; but that they will not return there as God's covenant people, and in harmony with his will go there to live and reign in peace and righteousness, but in rebellion and usurpation against Christ and his rights.

1. The Jews, according to the flesh, were never the owners *in fee simple* of that land. They have *claimed* it, *first*, on the ground that God gave it by promise to Abraham and his seed. Gen. xix. 8: "I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." On the strength of this promise, they, being Abraham's seed, claim it as theirs.

To this claim Paul replies (Gal. iii. 15-18). "Brethren, I speak after the manner of men: Though it be but a man's covenant (a merely

human covenant), yet if it be confirmed (by all legal forms), no man disannulleth or addeth thereto." That is, a covenant fully confirmed cannot be changed. Then he applies it to God's covenant. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one,—thy seed,—which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise." The sum of this argument is this: The promise of God, giving the inheritance of the land of Canaan to Abraham and Christ, was CONFIRMED. That if it were only a human covenant thus confirmed, it must stand. How much more, then, *God's* confirmed covenant! But if that covenant confirmed it to Christ, it is his forever, not the Jews' after the flesh.

THE JEW NEXT CLAIMS IT on the ground that God gave it to the *natural seed by* LAW when they came out of Egypt. Nay, says the apostle, God, four hundred and thirty years before that *law*, gave it to Abraham by promise, and

he confirmed it, and no subsequent law can change that *confirmed promise*. Therefore it is still Christ's by promise. Do you ask, What title did the law give them? It gave them possession and *use* of the land "until the seed should come to whom the promise was made," *if* they paid their yearly *rent* required by law. If this failed, they were to be ejected. The provision of the law (Lev. xxv. 23), "The land shall not be sold forever, for the land is mine, and ye are strangers and sojourners with me," shows that they only held by lease, and could only sell till the jubilee, when the title reverted to the family. Again, when the Lord proposed to make a *new covenant* under the Messiah, he pointed out the insufficiency of the old. And when the Jews rejected the heir at his majority, and also his new covenant and its mediator, and determined to hold by force, killing the heir, they forfeited all the title they ever had. And now it is only by accepting Christ and entering into a *new and everlasting covenant* they can ever obtain a right to the inheritance.

After his official rejection by the rulers of the Jewish nation, he issued a writ of ejectment against them, which doomed them to dis-

persion, and their city to be desolate and trodden down of the Gentiles until the times of the Gentiles be fulfilled. And after the ending of those times, Christ is to return and give the land to the true heirs. Every saintly Jew, no matter of what age, is an heir "according to promise," and will come in for his lot in the dispensation of the kingdom. If, after the Eastern empire falls and Jerusalem and the Holy Land is made free, the Jewish race shall seize it, and attempt by force to hold it, they will bring down on themselves a more fearful judgment than they ever before experienced. But every Jew who shall accept Christ and his new and everlasting covenant will, in the regeneration, find a home in the land with the twelve tribes of Israel, over whom Christ will be the glorious and everlasting King. Be he Jew or Gentile, he must be born again if he enters the kingdom of God, and also immortalized.

The land of promise, for which the patriarchs looked, was a "heavenly country;" not a country in heaven, but the land where "they sojourned," made heavenly "in the REGENERATION." For they "sojourned in the land of promise as in a strange country." (Heb. xi. 9.)

They also "looked for a city which hath foundations, whose builder and maker is God." That city is the New Jerusalem. Then it is only in the New Earth and New Jerusalem Abraham and his seed can realize the object of their faith, the fulfilment of God's confirmed promise.

It is then and there *that* the two sticks of Ezek. xxxvii., embodying the twelve tribes under *one king*, will be realized, and GOD'S TABERNACLE SHALL BE WITH THEM FOREVERMORE.

OLD TESTAMENT PROMISES OF RETURN.

Do you ask, What, then, is to become of all those promises of the return of Israel from their dispersion in a state of mortality? I reply, They either were fulfilled in their return from former captivities, or would have been fulfilled at the first advent of Christ had the conditions been complied with; or because those conditions were not met, they are forfeited, and never will be accomplished.

CONDITIONAL NATURE OF PROMISES AND THREATENINGS.

All promises and threatenings partake of the *nature* of predictions, *but* differ from predic-

tions in this respect: promises and threatenings are conditional, while prophecies are absolute and unconditional.

The character of God's promises and threatenings, or rather the rule by which they are governed, is stated in Jer. xviii. 7-10: "At what instant I shall speak concerning a nation or concerning a kingdom, to pluck up, to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them."

Again, "At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight that it obey not my voice, then will I repent of the good wherewith I said I would benefit them."

Under this rule God governed his people while they dwelt in their land, and under it he finally cast them out. Under the operation of this rule what promise is there in the Old Testament promising good to the *nation of Israel in the flesh under the Messiah* which they did not forfeit when they rejected him? It cannot be found, or, if found, it is among those which Christ and his apostles have quoted and

brought forward in the New Testament, for the most part in a modified form, suited to the new dispensation and its plan of treating men in relation to God, individually, not nationally. So we need not perplex ourselves with the future fulfilment of those promises any more than the apostles did. That the promises of a reign of Messiah over the Jews at his first advent were conditional will be easily seen by reference to Zech. vi. 12-15: "Behold the man whose name is The Branch; he shall grow up out of his place, and he shall build the temple of the Lord, even he shall build the temple of the Lord: He shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both." "And this shall come to pass if ye will diligently obey the voice of the Lord your God." Such was the condition; and it failed. On the Lord's part this promise was fulfilled as far as the non-fulfilment on their part would admit. David's righteous Branch (Jer. xxiii. 5, 6) came and "grew up out of his place," and was prepared for his *royal priesthood*, but they refused him. He came as king — Son of David — in the exact form prescribed by the prophet (Zech. ix. 9), "on an ass, and a

colt the foal of an ass," in lowly form, amidst the rejoicings of Zion's children. (Matt. xxi. John xii.) He was recognized and heralded as "*Son of David*," "*King of Israel*;" and the *kingdom of David* was proclaimed. "All this was done that it might be fulfilled" as written. (Zech. ix. 9.)

Did the responsible and official power among the Jewish nation receive and acknowledge him? So far from it, they said, "Perceive ye how ye prevail nothing? Behold, the world is gone after him. If we let him thus alone, the Romans will come and take away both our place and nation." So they chose Cesar, and declared that they had no other king.

It was for this transaction he was *arrested* and *indicted*, as follows: "We found this man perverting the nation; forbidding to give tribute to Cesar; and saying that himself was Christ, a king." It was on this indictment Jesus was tried and sentenced to death. God had done his part in fulfilment of the promise; but they would not have him. But more of this hereafter.

But he was to "build the temple of the Lord." When they had rejected him, he pronounced Jerusalem's doom, and said, "Your house is left unto you desolate."

The scattered children were to come home and help build it. "*They that are far off shall come and build in the temple of the Lord.*"

Does not this refer to the gathering of the twelve tribes to the land in the days of that temple? And did not Jesus refer to this when in his lament he said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not. Behold, your house is left unto you desolate"!

Evidently there were great national blessings in store for that people under the Messiah at his first advent, had they "diligently obeyed the voice of the Lord," which they never had and never will have in the flesh.

What reason does Paul assign why Israel was *broken off*? "Well, because of unbelief they were broken off." If, then, they had believed Jesus was the Messiah, and had received him as such, would they have been broken off? Clearly not.

What were the things which belonged to their peace in that their day, which, had they known, would have been theirs, but which,

not knowing or recognizing, they lost? Who can tell the great blessings of that Messianic reign, had he been received?

Why was the kingdom of God, preached *as at hand*, from the days of John up to Christ's *royal entry* into Jerusalem, taken from them at the time of that entry, to be given to some other nation? Was it not for their rejection of the *chief corner-stone*?

If it be asked, if the Jews had received and acknowledged Jesus, and he had become their *king and priest*, and sat and ruled on his throne, what would have become of those scriptures which foretold his rejection?

Those scriptures were written in accordance with the *foreknowledge of God*. Had he seen that they would receive him, they would not have been written.

But if he had been received, how could the atonement have been made by his death?

That would have been a matter for the Lord himself to have determined. It is for us to take the promises of great temporal blessings under the Messiah, as they are given us on certain conditions, and to believe that had those conditions been accepted, he would have found a way for the further accomplishment of

his *determinate counsel* to make Christ's "soul an offering for sin."

The types point out the *sacrifice of the altar* as God's chosen form of atonement. So, also, the offering of Isaac on the altar, not with *wicked*, but *holy hands*, typifies that form of sacrifice of the Lamb of God.

LETTER IV.

THE GENERAL JUDGMENT.

REV. SIR: I think we are fully agreed that this is to take place at the end of this dispensation, and in connection with the second advent of Christ. But probably it will be found that we are not so fully agreed on *all the points* connected with it. If I understand your position, it is that at the second advent of Christ, there will be a *general resurrection* of just and unjust, who will be arraigned, and, to speak after the manner of men, put on trial as to character and works, and receive then and there their final award. From this view I must dissent, and will state in brief the position I shall endeavor to sustain.

There is to be a general judgment of all nations, kingdoms, states, tribes, together with the visible church and all corporate bodies. All these, in their *corporate capacity*, have a moral character, and are amenable to God's

judgment; all these will be arraigned and tried, judgment be rendered, sentence pronounced and executed upon them. This "judgment will begin at the house of God," or the church. When this proceeding is completed, then at the sounding of the *seventh trumpet*, when "the mystery of God is finished," will come the personal judgment of every human being. Those who are living will be arraigned in that state; the dead will stand before God in spirit, and "the dead be judged out of the things written in the books, according to their works," and sentence will be pronounced, final and irrevocable. Then follows the execution, which is entirely committed to Christ as "*the Son of man.*"

EXECUTIVE JUDGMENT.

The resurrection is an *executive* proceeding; for "they that have done good" shall come forth "unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 29.) "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 52.)

"The dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.) These and several other texts show that the saints are to be glorified in the act of resurrection, without waiting for a *trial* of their case, after the resurrection, to see whether it is justly done. So, also, with the wicked. They are to "*come forth to shame and everlasting contempt,*" or "*to the resurrection of damnation.*" This must either be in accordance with a previous judgment, or be done without a judgment; and then they must either have no judgment, or be judged after execution, which is absurd.

Christ, in the moment of his coming and in the act of coming, is to separate the good and bad. Two in *one bed, in the mill, in the field*, will be separated; "one shall be taken and the other left." (Luke xvii. 34-36.) "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." (Matt. xxiv. 31.)

NATIONAL OR CORPORATE JUDGMENT.

Happily, on this point we are agreed. In your remarks on Daniel (seventh chapter), you occupy the same ground I shall support.

You say (page 345), "It is first and chiefly a trial of *right*; the beast is judged and condemned; his dominion, found usurped and illegal, *is taken away*, and the kingdom and dominion are given to the people 'of the saints of the Most High,' as to the rightful possessors. Let us look at this a little. A judicial assize is represented as being held upon the anti-Christian oppressor of the saints of the Most High, or kingdom of Christ. And as the judgment to be held on this wicked system is not a human, but a divine judgment, — or the view of it which God takes, — the symbols and circumstances of it are all borrowed from the characteristics of the *last judgment*." "I beheld," says the prophet, 'till the thrones were cast' — or rather 'placed' down — for the Judge, with the assessors, to sit on. This throne is seen occupied by the Eternal," &c. "Arrangements are now made for proceeding with the trial. The judgment was set, and the books were opened." "And the prophet hears

the sentence and witnesses the execution: 'I beheld till the beast was slain, and his body destroyed and given to the burning flame.' *Systems* — indeed, kingdoms, public parties — cannot go to hell, strictly speaking; yet as the trial of them is *real*, so the destruction of them is as truly *judicial* as ever the perdition of ungodly men will be at the great day; only let it be borne in mind that the scene has nothing to do with individuals as such."

With this view I fully accord, except that I would extend it to every organic or corporate body on earth. For when the judgment determines the justice of the claims of Christ, it determines the *injustice* of the claims of all people, nations, and languages, and hands them *all* over to Christ and the saints. (Dan. vii. 14, 17, 18, 22, 27.) These nations, &c., can none of them be set aside without a just judgment. How long a period this judgment of nations, and peoples, and languages will occupy, does not appear from the text, nor yet precisely at what point it will begin. One chronological fact is stated: that is, that while this judgment is in session, the "horn" speaks his great words, "Till the Ancient of Days comes to render judgment to the saints, and give them the kingdom." (Dan. vii. 22.)

You must admit that at the second advent and day of judgment, every organic body of this dispensation will end its existence; and as corporations have no souls, and cannot, therefore, go over to the next world for their punishment, the time will come when they must all be judged, sentenced, and destroyed in this state.

And as with the nationalities, so with the church. As Peter wrote, "The time WILL come when judgment must begin at the house of God. And if it begin first at us, what shall the end be of them that obey not the gospel of God? If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

This is understood by many expositors to be the sentiment of Prov. xi. 31: "Behold, the righteous shall be recompensed in the earth; much more the ungodly and the sinner." This judgment, sitting on the beast, little horn, and nations, &c., will continue until, under the seventh trumpet, "the dead shall be judged." The former merges into the latter.

If you will recall, in this connection, the character of the events under the six first trumpets (Rev. viii. and ix.), you will see that

they are all of them desolating judgments on various departments of our world,—inanimate, brute, and human,—and that the three last trumpets are specially called *woes*. Are all these terrible judgments to be inflicted without a hearing or judicial proceeding? Certainly not. If the *beast* and *horn* have a trial, why not all other sinful bodies before execution? Evidently they will have.

JUDGMENT OF THE DEAD.

But this sense of judgment culminates in "the seventh trumpet," at which period it is said, "Thy wrath is come, and the TIME OF THE DEAD THAT THEY SHOULD BE JUDGED."

But you may query, "Does this mean the final and general judgment?" Look at its concomitants. What are they? 1. "Thy wrath is come;" 2. "The time of the dead that they should be judged;" 3. "And that thou shouldst give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great;" 4. "And shouldst destroy them that destroy the earth." All these concomitants fix the general judgment to the sounding of the *seventh trumpet*.

Certainly the reward of all God's servants,

beginning with the old prophets and embracing all, *small* and *great*, will not take place without the award of the judgment day. Hence the judgment of the dead comes first in order before the reward is given them.

The saints are not to be rewarded until the second advent of Christ. "The Son of man shall come in the glory of his Father, with his angels, and THEN shall he reward every man according to his works." (Matt. xvi. 27.) "I come quickly, and MY REWARD is with me to give to every man according as his work shall be." (Rev. xxii. 12.) "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give in that day, and not to me only, but to all them, also, who love his appearing." (2 Tim. iv. 8.) These are a few out of a multitude of texts, as you know, which teach the same doctrine. Then, as you have proved the final judgment and second advent are to be concomitants, this is the final judgment, and as will be obvious to the Bible student, — as these trumpets are a connected series of judgments on earth, ending with the judgment of the dead, — it must precede the millennium; for the last three are *woes* on the dwellers on the earth, and the mil-

lennium you have pictured cannot co-exist with such judgments as they exhibit. And as under the sixth trumpet, or second woe, the "two witnesses" have their time, and are *killed by the beast*, who, you say, is identical with the fourth beast of Dan. vii. (see page 346), and *that beast is cast into the lake of fire* before or at the introduction of the millennium, these entire seven trumpets must precede the millennium, and consequently the day of judgment must also precede it.

THE GREAT WHITE THRONE.

You will no doubt query, If the time of the judgment of the dead precedes the millennium, how is it that it is placed in the order of events (Rev. xx. 11, 12) after the millennium? This question involves a careful consideration of the plan of the book of Revelation. It is not a continuous and consecutive series of events, but a series of *consecutive scenes*. It may be illustrated by a panorama of a battle. The artist would not be able to give us a view of the whole field at once; he would, therefore, take his position so as to give us a view of two divisions and their various evolutions during the progress of the battle. This would consti-

tute one section. Then he would exhibit, in another section, other divisions of the grand armies, and so on to the close of the battle. They have all progressed together, and all culminate in the general result, each contributing its quota to the grand whole.

So with these scenes in apocalyptic visions: each series carries us down to the end, and is a part of the whole.

Beginning with chapter xvii. we have a description of great Babylon and its destruction or *sacking* by the *ten kings*. Chapter xviii. gives its final destruction by the divine hand. Chapter xix. 1-6, gives the joy of heaven at its downfall. Verses 7 to 9 set forth the marriage of the Lamb to follow Babylon's fall. Verses 11-21 present the descent of Christ from heaven with all heaven's armies to fight the battle of the "great day of God Almighty." Chapter xx. 1-6, the binding of Satan, the reign of Christ and his saints to the end of the thousand years. Verses 7 to 10, the events to follow the millennium. This closes the series, and a new scene opens in verses 11-15, the day of judgment, its order, subjects, and its final results—a scene by itself. It does not go back to the beginning of the seven trum-

pets, but commences with the seventh, and sets forth in a section by itself the day of judgment as it affects the human race as individuals. No other view can harmonize the judgment of the dead and reward of all God's saints (Rev. xi. 18) with this judgment of the dead. (Rev. xx. 11-15.)

It is the overlooking of the two revealed parts of the judgment which has produced so much confusion in the theological world. What is the Father's part in the judgment of the great day? Evidently to *adjudicate* the affairs of the world, both *national* and *individual*. It is the FATHER who sits on the throne of judgment (Dan. vii.) to judge the beast and his horns; for before him the SON is *brought* to receive his executive and royal investiture. So, also (Rev. xx. 11-15), it is clearly God the Father who sits on the *great white* throne, and before whom "the dead, small and great," are arraigned and judged.

What are Christ's office and work in the day of judgment? Christ answers, "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him AUTHORITY TO EXECUTE JUDGMENT also, because he is the Son of man." (John v. 26, 27.)

This fixes unmistakably Christ's work as *executor* of judgment. So, also, did Enoch, the seventh from Adam, when he prophesied, saying, "Behold the Lord cometh with ten thousand of his saints to EXECUTE judgment upon all." (Jude.)

Jesus taught the same doctrine when he said, "Then shall he *reward* every man according to his works;" and, "My *reward* is with me to give unto every man according as his work shall be."

Likewise in the descriptive scene (Matt. xxv. 31-46), the sheep and goats, Christ portrays his own office and work. The whole proceeding is decidedly *executive*, and proceeds on the ground of a preceding judicial judgment; so that he is only to announce, vindicate the justice of, and execute the sentence already past. In short, it is in perfect conformity with the prophecy of Enoch: "to convince all that are ungodly among them of all their ungodly deeds," &c. Hence, when we are told that "God has appointed a day in which he will judge the world in righteousness by that man whom he has ordained, whereof he has given assurance unto all men, in that he hath raised him from the dead," we are to under-

stand it in the sense of an *executive* proceeding;—as also the text with its parallels, "who shall judge the quick and the dead at his appearing and his kingdom." But is it urged Paul wrote (2 Cor. v. 10), "For we must all appear before the judgment seat of Christ (leaving out supplied words), that every one may receive in body, according to that he hath done, whether good or bad;" and does not this refer to a trial? Not unless to "*receive* in body" is a trial. Let it be settled, then, once for all, that "God will bring every work into judgment," and that "we must each give account of himself to God;" and that Christ, when he assumes his royal character, will be the *executor of judgment*.

Let us consider the separating process, as given by Christ in the 25th of Matthew, in the light of other passages already noted. The world—"all nations"—are represented as a mixed flock of sheep and goats, whom the shepherd is to separate. This he does by setting, not, as some will have it, *one nation* on his right hand, and *another* on his left; for, although the word "nations" is used as descriptive of the characters to be separated, it is used as an equivalent for "all the human

race;" and it is the individual saints and sinners who are to go—the *wicked* into "everlasting punishment," and "the *righteous* into life eternal." Christ makes the separation when he *comes* "in his glory, and shall sit in the throne of his glory." The phrase, "before him shall be GATHERED all nations," is not to be understood as a local gathering; but that the *human race*, living and dead, are in his omniscient sight, and are then to be separated. This is made plain by the various expressions by which Christ and his apostles have defined it. Most of the texts have been already quoted in another connection; but that they may be fresh in mind, I refer to them again. "They shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds," &c. This, then, forbids the idea of all being *locally gathered* before separation. If they were, there is no propriety in saying, "and shall gather together his elect from the four winds." But *this* gathering is made a local one by the language of Paul, when he, affirming that he says it by "A WORD of the Lord," says that "the

Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God." This corresponds with the Lord's own word. (Matt. xxiv. 30, 31.) But our Lord there says he will "send his angels and gather his elect." Does Paul say the same? He says that at that advent "the dead in Christ shall rise first, and we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." No other construction than a local and personal gathering of all saints, living and dead, to meet the Lord, is herein admissible. But if this gathering is *local* and *personal*, then that phrase, *gathered* "all nations," in Matt. xxv. 32, cannot be so, but is merely a parabolical illustration, drawn from the shepherd's action. Nor is a local *gathering* of all nations before separation consistent with Christ's words (Luke xvii. 34–36), where he declares that at the revelation of the Son of man, while men and women are engaged in their usual avocations, side by side, "one shall be taken and another left." Then it inevitably follows that the *trial* of the race must have preceded that final separation of the righteous and wicked.

As to the *judgment of the dead*, it is surprising, to one who has never given particular attention to the subject, how frequently it is referred to in the Scriptures.

"THE DEAD stood before God, and THE DEAD were judged out of the things written in the books according to their works." But how can the dead stand before God while dead? I answer, "in spirit," as wrote the apostle Peter (1 Pet. iv. 5, 6), "who shall GIVE ACCOUNT to him who is ready to judge the quick and the dead." This refers to the *trial before God*,—"give account,"—rather than to the executive judgment by Christ, who will "reward." But, Peter, how can the dead be judged? "For this cause was the gospel preached to them that are dead." For what cause? "That they might be judged after the manner of men in flesh, but live after the MANNER OF God in spirit." That *kata* has this sense, see Gal. iii. 15. Or, what would be more expressive, "LIKE men in flesh, but live LIKE God in spirit." Gal. iv. 28. "We, brethren (*kata* ISAAC), *like Isaac*, as was Isaac, are the children of promise." As to the time when the gospel was preached to them, it is evident the apostle refers to chapter iii. 19, "By which he went

and preached to the spirits in prison." Why preach to them? "That they might be judged like men in flesh"—be placed on the same platform of responsibility with living men who have lived under the gospel; and, being like God, living in spirit, are subjects of judgment.

But if living and dead alike are to "give account to God," be *tried* by God, so, also, is Christ at his appearing and kingdom to *execute* judgment on *quick* and *dead*. To the saints he will award "the kingdom prepared for" them "from the foundation of the world." To the wicked he is to announce the doom of "everlasting fire, prepared for the devil and his angels." This will be the final sentence, and never be revoked, and is announced to each party after the separation is made.

So that whatever fate awaits the *devil* and *his angels* is also the portion of the wicked. But at the introduction of the millennium the Spirit saith, "And he laid hold on the dragon, the ancient serpent, who is the devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him," &c. (Rev. xx. 2.) The *abyss*, rendered "bottomless pit," is the place of the

dead, or wicked dead, and the prison to which Christ went to preach to the once disobedient spirits. Thus we read (Rom. x. 6, 7), "Say not in thy heart, Who shall ascend into heaven, that is, to bring down Christ from above? or, Who shall descend into the abyss (*abusson*), or bottomless pit—that is, to bring up Christ again from the dead?" To this prison, then, the wicked spirits, at Christ's advent in glory, will be remanded, to await with their *father* and *chief*, the day of final execution.

But at the end of the thousand years Satan is to be loosed a little season, and do his last rebellious work, and be "cast into the lake of fire, where the beast and false prophet are; and whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 7-15.) Thus the fate of all the wicked is identical with that of the devil. Do you demand the proof that the wicked who die at the introduction of Christ's reign are thus imprisoned? Here it is (Isa. xxiv. 21-24): "The Lord of hosts shall punish the host of high ones that are on high and the kings of the earth upon the earth." This is identical with the great battle (Rev. xix.), when the beast, false prophet, and dragon—"high ones"—

are punished, and the kings of the earth with their armies are slain, and the fowls are filled with their flesh. But what further awaits them? "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days (a thousand years) they shall be visited." "Then the sun shall be confounded and the moon ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Such will be his glory, that the city of his abode shall need no other light; and sun and moon will pale before it as do the stars when the sun riseth in his strength. I only introduce prophetic descriptions from the Old Testament in proof of future events, as they are brought forward and reaffirmed by Christ or his apostles. This great battle is one of the descriptions they have in substance reaffirmed; and as it relates to a glorious and immortal reign before *God's* ancients for its culmination, I receive it as a yet to be fulfilled prophecy. It then describes the introduction, course, and end of the millennium, just as Rev. xix. and xx. And being so, the wicked spirits, like their chief, go to the prison of the abyss for many days. At the

end of that time they are to be visited, or, as I understand it, are to be resurrected, and go soul and body, like the devil, *into the lake of fire.*

Thus I have proved the judgment at which *the dead shall be judged* to be at the sounding of the *seventh trumpet*, and *prior* to the millennium. If the scene described (Rev. xx. 11, 12) is to follow it, then there are to be two judgments of the dead,—one at the commencement and the other at the end; and thus your whole argument in support of the doctrine of a *general judgment* of all mankind falls to the ground.

LETTER V.

THE CONVERSION OF THE WORLD.

REV. SIR: I now invite your attention to the subject of the conversion or, as you call it, the evangelization of the world. Will the world ever be so evangelized, before the second advent of Christ, that "Satan will have no party on earth"? You answer, "YES," and endeavor to prove it. Before attempting a reply to your argument, I shall proceed with my own. The whole millennial question turns on this *pivot*: if the Bible does teach the doctrine of the conversion of the world to the extent specified by the author of "PRE-MILLENNIALISM A DELUSION," you have the case, and I will promptly yield the point. But if that doctrine is not sustained, you must do the same,—your case is lost.

The author of "PRE-MILLENNIALISM A DELUSION" says, "THE JEWS SHALL BE CONVERTED AND RETURN TO THEIR OWN LAND; THE WORLD

SHALL BE CONVERTED TO CHRIST, AND THE ANTI-CHRISTIANISM OF CHRISTENDOM AND PAGANISM OF HEATHENDOM SHALL BE SWEEPED AWAY."

This is a very clear statement of the author's position, whether it be the Rev. David Brown or some other man; and as it presents the views of post-Millennialists generally, and corresponds with your own in substance, as set forth in your "Second Advent," I shall discuss the question from this stand-point, and take the negative on each of the *propositions*. On the first proposition, that "the Jews shall be converted, and return to their own land," I have already said what I care to say, at least for the present.

The second proposition, that "THE WORLD SHALL BE CONVERTED TO CHRIST," to the extent that the ANTI-CHRISTIANISM OF CHRISTENDOM AND PAGANISM OF HEATHENDOM SHALL BE SWEEPED AWAY," will engage our attention. In the treatment of this proposition I shall keep in mind what you affirm, that, in maintaining the doctrine above asserted,—the conversion of the world to Christ,—you do not believe in its *entire* conversion; some *tares* will remain among the *wheat* to the second advent; but that "*the devil will have no party on earth.*" The *multitude*

will be Christian, and the *few* and *subject* party, *tares*, or *children of the devil*. In short, as you say (pages 425–428), 1. "It will be characterized by the *universal diffusion of revealed truth.*" 2. "*It will be marked by the universal reception of the true religion, and unlimited subjection to the sceptre of Christ.*" 3. "*It shall be a time of universal peace.*"

To these propositions I rejoin, —

1. The paganism of heathendom will not be swept away until the second advent of Christ and day of judgment.

2. The anti-Christianism of Christendom will not be swept away until the second advent of Christ.

By paganism I shall assume the author to mean the system of idol worship. The Bible teaches that this will continue till the day of judgment.

ARGUMENT I.—THE SEVEN TRUMPETS.

The Apocalypse, chapters viii. to xi., gives us a vision of seven angels, each furnished with a trumpet, which he, in his turn, was to sound. The sounding of the three last were especially declared to be each a *woe* on the inhabitants of the earth. (Rev. viii. 13.) "Woe,

woe, woe to the inhabitants of the earth by reason of the voices of the trumpet of the three angels which are yet to sound." I do not propose to discuss the nature of the trumpets, or their history, or chronology; but I call your attention to the fact that not only are they announced beforehand as *woes*, but if you will, with this in view, read the history of the sounding and the effects of each (chapters ix. and xi.), you will see that they are truly *woes*.

THE THIRD WOE, the last of the series (chapter xi. 14, 15), is the seventh trumpet, and introduces the day of judgment,—not the judgment of "the little horn," as in Dan. vii., but "the time of the dead that they should be judged;" and also the time of the reward of all God's servants, prophets, and saints. This cannot be evaded.

This being so, it must be before the millennium; for under those seven trumpets, as any one who will read the effects they produce will see, there is no condition of "*universal peace*" till they are all past.

But the *second woe*, or sixth trumpet, introduces agents of destruction, by which "*a third part of men were killed.*" But will this end *paganism* or *idol worship*? Let us read verse

20: "*And the rest of the men who were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk.*" Thus closes chapter ix. with paganism in full force. But we are not yet at the end of the sixth trumpet, or second woe. The subject is continued in the 11th chapter. It is under this trumpet the history of the *two witnesses* is introduced to us with all their humiliations, sufferings, death, indignities, resurrection, and ascension; with the joy of the nations at their death, and fright at the earthquake and slaughter of their friends. Thus ends the second woe, or sixth trumpet. Certainly, up to this point *the devil "has a party,"* and there is no "*universal peace.*" Your *millennium*, therefore, has not been realized up to the passing of the *second woe*.

Is there room for a *thousand years*, or "a long, indefinite period," between the *second* and *third woe*? Let us read: "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded." No stretch of credulity can find a millennium, such as you describe, in that interlude. But that seventh

trumpet introduces *the day of judgment of the dead*, which you have abundantly proved can only be at the time of the second advent. So, until that advent, the *paganism of heathendom* will not be swept away.

As to the general import of the seven trumpets, I leave you to adopt your own theory; but whatever interpretation you give the passage, you are brought inevitably to the same conclusion — that till after the seventh trumpet there can be no such millennium as you describe. It is all “woe, woe, woe,” till then. But, possibly, I am too fast. There is, indeed, one principle of interpretation by which the whole argument may be evaded. It is that which you adopt in reference to the meaning of the scenes of the great conflict described. (Rev. xix.) “I believe,” you say, “it means just the reverse.” Adopt that principle, and we may read, “blessing, blessing, blessing to the inhabitants of the earth by reason of the voices of the trumpet of the three angels which are yet to sound.”

ANTI-CHRISTIANISM.

“*The anti-Christianism of Christendom will (NOT) be swept away before the day of judgment.*”

The beast from the bottomless pit, whose doom is given in Rev. xix. 20, you claim to be *anti-Christ*, the chief of *anti-Christianism*. This I also believe. This beast is in active existence and hostility against the cause of Christ, and manifests that hostility by making “war on” Christ’s “TWO WITNESSES,” overcoming and killing them under the second *woe*, or sixth trumpet. “When they shall have finished their testimony, the beast which ascendeth out of the bottomless pit shall make war on them, and overcome them, and kill them.” (Rev. xi. 7.) There is clearly, then, an “organized party for Satan” at that time; therefore the millennium will not be then in existence; “*anti-Christianism*” will be rampant. But the next event, the sounding of the *seventh trumpet*, brings the day of judgment “of the dead,” &c. *Anti-Christianism*, therefore, will not be swept away until the day of judgment.

And accepting the whole vision of the seventh trump with that simple trust in its positive literality with which you appear to receive that *heavenly announcement* of verse 15, there is no sweeping away of either *paganism* or *anti-Christianism* till the judgment.

Having thus proved by positive Bible testi-

mony that *anti-Christianism* and *paganism* will continue till the time of judgment and reward, I proceed to show that this view is sustained by the general testimony of Christ and his apostles.

ARGUMENT II. — THE 21ST CHAPTER OF LUKE —
JERUSALEM'S DESTRUCTION.

The first *collateral* proof I shall adduce is the 21st chapter of Luke. We are agreed that our Lord gave in this discourse a distinct answer to his disciple's question as to when the temple and city of Jerusalem would be destroyed. He said (verse 20), "When we shall see Jerusalem compassed with armies, THEN KNOW that the desolation thereof is nigh." They were not to know till that sign appeared. Verse 21: "For these be the days of vengeance, when all things which are written may be fulfilled." This, no doubt, refers to the prediction of Moses in Deut. xxviii. 23, 24, "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." See, also, Dan. ix. 26.

Now we are agreed that this prediction had its literal accomplishment, and that the dispersion of the people still continues, and that the times of the Gentiles still continue; for Jerusalem is yet held and trodden down by them. Thus eighteen hundred years have witnessed a course of exact fulfilment of the words, and they *are still in course of fulfilment*. But there is something to take place after those times are accomplished. What is it? Did Christ inform his disciples? If he did, does it not follow the 24th verse? To my mind nothing is clearer than that the signs given by our Saviour (verses 25-27), which culminate in seeing "the Son of man coming in a cloud with power and great glory," are all to follow the times of the Gentiles. Indeed, it will require a very *learned* argument to make anything else of it.

Christ's statements may be divided into *three parts*: 1. Beginning with verses 8-19, a general statement of coming events from then till the sign of verse 20, the surrounding of Jerusalem with armies.

2. The destruction of the city and dispersion of the Jewish people, and the treading down of the city till the times of the Gentiles

end, already more than eighteen hundred years. (Verses 21-24.)

3. The signs which shall follow the ending of those Gentile times, which shall terminate in the coming of the Son of man in the clouds of heaven, seen by human eyes. (Verses 25-27.)

This *last part* reads as follows: "And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

This *coming* cannot be the Lord's coming in judgment to destroy Jerusalem; for that destruction will already have been accomplished by more than eighteen hundred years when these signs *begin*. Then the *coming* of the Son of man can only be his second coming in glory.

But your millennium demands the conversion of Israel, and restoration to their own land. This cannot be done while the Gentiles

hold and tread down Jerusalem. So your millennium cannot come before those times end. Is there a place for it after those times are fulfilled? Clearly not; for then the signs indicating Christ's second advent are to come; and instead of *universal peace* for a thousand years, or "an indefinite period," there is to be "on earth distress of nations with perplexity." Nature, too, will be convulsed, "the sea and waves roaring." The human mind will be entirely at *unrest*, or disquieted, "men's hearts failing them for fear and for looking after those things which are coming on the earth." Evidently the world will be in expectation of some great event about to come. What will it be? The conversion of the nations? Nay; but "they shall see the SON OF MAN COMING in a cloud with power and great glory!"

Now, my dear sir, can you find a place in this whole passage in which to introduce the state of things you have described?

Do you say, "Yes; between the times of the Gentiles' ending and the coming of Christ"? Let us see how this is. Having closed the Gentile times, and introduced the signs to follow, Jesus said, "And when these things BEGIN TO COME TO PASS, THEN LOOK UP." Evidently he

referred, by "these things," to the close of the times of the Gentiles, and beginning of the following signs. "*Begin* to come to pass" implies a progressive series of "*things*;" but when they *begin*, "THEN look up." Why look up *then*? "For your redemption draweth nigh." Evidently he meant the *redemption* of the church from *mortality* to *immortality*; from earth and corruption to meet and be "forever with the Lord;" for when he himself descends from heaven, this is to take place. (1 Thess. iv.)

What but this is the import of the parable of the fig tree and all the trees? "Behold the fig-tree and all the trees, when they now shoot forth and put forth leaves, ye see and know of your own selves that summer is now nigh at hand."

No one need be told on the shooting forth of the trees that it indicates the approach of summer. It is self-evident that it is near. "So, likewise, ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand."

The meaning is, that these foretold signs, to follow the close of Gentile times, will be as certain an index of the "appearing and king-

dom" of Christ, as the putting forth of the trees is of the nearness of summer.

But how near may it be "when these things begin to come to pass?" *Within a generation*. "This generation," who shall "see these things BEGIN to come to pass," and are to lift up their heads, "shall not pass away till all be fulfilled."

All attempts to refer this text to the *generation* to *whom* Christ spoke will prove abortive, for the reason that eighteen hundred years are gone since then, and yet Jerusalem is trodden down of the Gentiles; so *that* generation has passed away, and the prediction is not yet complete. Instead, therefore, of referring to the generation to *whom* he spoke, he meant the generation of *whom* he spoke, who shall see "these things begin to come to pass." Take this view of it, and all is harmonious; the opposite, confused and contradictory. Which, then, shall we adopt? Then the conclusion forces itself upon us, that less than a generation will remain after the times of the Gentiles terminate, and the Son of man will come in his kingdom, in a cloud, to redeem his people. Evidently a generation is not a thousand years, and there can be no millennium before the *second advent*.

ARGUMENT III. — THE 24TH CHAPTER OF MATTHEW.

It is confessedly a sound principle of hermeneutics to explain the obscure by the more clear texts. I propose, therefore, in the light of the 21st chapter of Luke, which we have found too plain to be mistaken, to examine the 24th of Matthew.

In considering this subject, I shall keep one point in view, without being diverted by extraneous questions, such as, What is "the abomination of desolation spoken of by Daniel the prophet"? or when did it, or when will it, stand in the holy place? and what is the holy place? On each of these questions I have a settled belief; but it would be foreign to my present purpose to enter into that discussion here, because the case in hand can be settled without doing so.

You refer the discourse of Christ, recorded in this chapter, to the destruction of Jerusalem by the Romans, even including verses 29-31. It reads thus: —

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall

from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

On this you say, —

"That these words point *ultimately* to the personal advent of Christ and final judgment I have not the least doubt." (Page 463.) If this is so, will you have the kindness to inform me what state of *universal peace* you find taught in this chapter before that "*ultimate*" sense is realized by Christ's *personal coming* and the "final judgment"? To my mind it does not matter *how many other senses* it may have if its *ultimate sense* is his personal coming and day of judgment, — the predicted event is not realized till the *ultimate* meaning is developed. I am aware that logic can do a great deal; but I should be delighted to see it tried on a solution of this point. But what other events do they point out? "What is the *direct* and *primary* sense?" to state the ques-

tion in your own form. You answer, "The coming of the Lord here announced is his *coming in judgment against Jerusalem*, to destroy itself and temple, and with them the peculiar standing and privileges of the Jews as the visible church of God, and set up 'the kingdom of heaven' (or gospel kingdom) in a manner more palpable and free than could be done while Jerusalem was yet standing." "I say," you continue, "this application of the words as their direct and primary sense will probably startle those unacquainted with the prophetic style. But all hesitation on the subject will cease if we will but allow the Scripture to be its own interpreter." (Page 463.)

How was "the kingdom of heaven set up more palpable" after than before Jerusalem's destruction? What privilege did the church enjoy after which she did not enjoy before that event? You may be able to tell, but I don't know. The church was fully organized, even among the Gentiles, before that event; the New Testament, all except John's writings, was given the church. What greater *palpability* came to her afterwards? Again you say, "HIS COMING IN JUDGMENT AGAINST JERUSALEM." What is his own language on the subject? or

why did he say anything about his coming in the clouds of heaven? Because the disciples had asked him, "What shall be the sign of thy coming and of the end of the world?" Did they know what "the end of the world" meant? Their Master had told them that *the harvest*, when *tares* and *wheat* — children of the devil and children of the kingdom — should be separated, and each receive their doom, was "the end of the world," — the same *end* of the same *world* used here. Did Jesus know what they meant? Of course he did; for he had fully explained the terms to them. Then did he answer them intelligently? Did he know how to express the idea of Jerusalem's destruction so as to be understood? It seems that he did (Luke xxi. 20): "When ye see Jerusalem compassed with armies," know.

Did the disciples know about his coming in glory? He had told them (Matt. xvi. 27), "For the Son of man shall come in the glory of the Father, with his angels, and then he shall reward every man according to his works." If they put the two together, — universal retribution "at the end of the world" and universal retribution at his coming in glory, — then they knew they referred to one

and the same event, and he knew they asked in accordance with his teaching. Did he answer their question in a way that would lead them to believe it was the same *end* and same *coming* which he had previously explained? Certainly he did. "They shall see the Son of man coming in the clouds of heaven with power and great glory." It was language which they could not fail to collate with chap. xvi. 27, as quoted above. The language is nearly identical, the idea the same. How could they mean anything else by the question, or think anything else from the answer? But they get the idea of *retribution* at that time. "He shall send his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other." How different from the destruction of Jerusalem! *Then* he told them, when you "see Jerusalem compassed with armies," *flee*. *Now* he says, *angels gather together*; quite a difference, truly. One thing said in the quotation I heartily indorse: that is, that "the application of the words as their *direct* and *primary* sense *will probably startle*," &c. And why should it not, unless by contact with Universalists, who, anxious to be rid of the unwelcome doctrine of

Christ's second advent, had *explained away* the passage, and they thus had become inured to it? But for an orthodox divine to explain it thus, is *startling*.

But you say (page 463), "Our Lord decides the sense of his own words when he says of this entire prophecy, almost immediately after the words quoted, 'Verily I say unto you, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED.'" Does not this tell us as plainly as language could do it that this whole prophecy was meant to apply to the destruction of Jerusalem?" No; Luke xxi. 20-24 expresses it far more positively, and not if your *belief* is correct — a belief with not "*the least doubt*" — that it *ultimately* refers to the personal advent of Christ. If there were no other sense in which to understand "*this generation*," it would have some force in that direction; but there is a more excellent way than to pervert Christ's words, in view of all the attending circumstances under which they were uttered, to such a meaning.

The pronoun *this*, in English, is used in reference to time or event future of the time of speaking, as in verse twenty-one: "For then shall be great tribulation, such as was not from

the beginning of the world to this time." *This time* refers to the time of tribulation then in the future, not to the time of speaking. Apply the same rule to "*this generation*," making it apply to a generation who would be on the stage at the period spoken of, and we have a solution far preferable to that of perverting the whole scope of the discourse of Christ and its attending circumstances. And this is clearly the sense in which the pronoun is used in Luke xxi. 32, as already proved. And you very well know that the demonstrative pronoun *αὕτη* is used for both *this* and *that*, and that the subject and context determines which. But the subject and context both demand the sense of *that* in the case before us. Let us examine the passage. The question, "What shall be the sign of thy coming and of the end of the world?" was asked with a full knowledge of what was meant by it on both sides, as I have already shown. The other question, "When shall these things be?" was called forth by a remark just then made: "There shall not be left here one stone on another which shall not be thrown down." "When shall these things be?" they said. Now we will allow, for the sake of the argument, that the common inter-

pretation of verse 15, &c., "the abomination of desolation," meant something connected with the destruction of Jerusalem by the Romans, as verses 20-24, in Luke xxi. do; can you prove that the events foretold in verse 28 do not embrace the same time which Jesus in Luke calls *the times of the Gentiles*? and that 29-31 are not, like 25-27 of Luke xxi., to come after the times of the Gentiles are fulfilled? If verse 15 is identical with Luke 21-24, this is certainly the natural order and division of the discourse; and if verses 29-31 are (and evidently they are) parallel with Luke xxi. 25-27, then the parable of the fig tree refers to those signs, beginning with verse 29, as in Luke xxi., beginning verse 25. And "THIS GENERATION," in both cases, refers to the generation in which the signs begin. Thus there is no necessity arising from the use of the pronoun to depart from the obvious import of the passage in question.

PROPHETIC STYLE.

But how about the argument from "prophetic style"? We will now consider this point.

You say (page 456), "It is beyond all rea-

sonable dispute that the *temporal* judgment of any wicked community, whether political or ecclesiastical, *by the agency of second causes*, is, in prophetic language, described as '*the coming of the Lord*' and the day of judgment to that community."

In illustration of this principle, you cite Isa. xiii. 6-19, which you claim to relate to the destruction of Babylon by the *Medes* and *Persians*. But how do you determine with so much positiveness that it relates to that event? Of course you would answer, By referring to the context where God declares, "I will stir up the Medes, that bitter and hasty nation." Very good. Then the subject and language of the text and context are to be consulted in determining the import of a particular phraseology.

Now apply the same rule to the language of Christ; treat him as you do Isaiah, and determine the meaning of his language by text and context, and what will you have? A plain and simple answer to the questions of the disciples, with no necessity for referring to *prophetic style* to determine a question with which your examples have nothing to do.

Neither of the passages you quote in illus-

tration of what you call "prophetic style" would have the least force in establishing what that style is, unless it bore within itself demonstration that it was uttered in relation to the events which you allege. You do not feel the need of referring to "prophetic" style to determine the meaning of either of them, for you regard them as perfect in themselves, and you deduce their meaning from their own language.

But when you come to Matt. xxiv. 29-31, and *your theory demands* that it should apply to the destruction of Jerusalem, and the language of the passage is against you, you have no means of proving it either by the subject, the language of the text, or context; and so you are compelled to resort to the *specious argument* of "prophetic style." No wonder you imagine the *startled surprise* with which your simple-minded and unsophisticated readers would receive such an announcement. After the fifteenth verse, "When ye shall see the abomination," &c., we find instructions to Christians what they shall do when they see that *abomination* — "flee." We find the reason for that flight *great tribulation*, caused by the presence of the *abomination*; the state of things while the *abomination* remains; what

will take place when the *tribulation*, caused by the abomination, ends. And what is it which shall *immediately* follow that tribulation's end? Not the destruction of Jerusalem; for that is over, if the theory is true. But the answer to the question, "What shall be the sign of thy coming?" The question is unequivocal; the answer is as plain. Read it again. "Immediately after the tribulation of those days, the sun shall be darkened; the moon shall not give her light; the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and all the tribes of the earth shall mourn; and they shall see the Son of man coming in the clouds of heaven." But for what purpose is he coming in the clouds of heaven? Is it to destroy Jerusalem? Christ shall answer for himself: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds. Is the *primary* meaning of this language to "*destroy Jerusalem*"?

Dear sir, how can you make this statement of the work to be done *by* and *at* his coming, "the destruction of Jerusalem and its temple,"

&c., as its *direct* and *primary* meaning? Are we not rather driven to the conclusion that the *direct and primary* meaning — and indeed its only meaning — is *the personal and second advent of Christ*? I am now prepared to present the 24th chapter of Matthew as a positive and unanswerable proof that there can be no millennium of "*universal peace*" before the second advent of our Saviour. For the history Christ gave of coming events from his day (verses 4-14) to the standing of the abomination of desolation in the holy place, as the most cursory reading will show, is *increasing evil* till it culminates in that abomination. Then from 15-28 is "great tribulation" through the whole period. As soon as that ends, — "*immediately*," — then come the *terrifying* signs which shall cause "all the tribes of the earth to mourn;" and all this followed by the appearing of Christ in glory to *gather* his elect. No millennium of *universal peace* is possible, consistently with this chapter, before the advent. Either blot this discourse of Christ from the Bible, or abandon that baseless theory; for a theory demanding so violent a perversion can only be erroneous.

But before taking leave of the subject of

prophetic style, perhaps I should pay some attention to the New Testament illustrations of the principle. The first of these to which you cite us is Rev. vi. 12-17. The subject is the opening of the sixth seal of the seven-sealed book by the Lamb. You quote, "And when he had opened the sixth seal, the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and HIDE US FROM THE FACE OF HIM THAT SITTETH ON THE THRONE, AND FROM THE WRATH OF THE LAMB. FOR THE GREAT DAY OF HIS WRATH IS COME, AND WHO SHALL BE ABLE TO STAND?"

On this text you ask, "Who that is ignorant of the *prophetic style* (the Italics are the writer's) would not be startled to learn that the

personal advent of Christ and the last judgment were not the primary and proper subject of this sublime prophecy, and that the *fall of paganism*, in the fourth century of the Christian era, is the historical event here symbolically announced? Yet the great majority of commentators, including some of the staunchest pre-millennialists, so expound this prophecy." But do you believe it, Dr. Brown? You answer, "I am not here contending that this is the event predicted." I am happy to know that your good sense restrains you from committing yourself to so great an outrage on this wonderful revelation of "things which must come to pass hereafter."

No matter how many *commentators* have indorsed it, until *you* are prepared to do so, it answers no purpose in your argument.

But I have a few words to say on MR. FABER'S "canon," quoted by you with approval (page 471).

MR. FABER'S CANON.

"When the judgment of some distinctly specified or plainly insinuated wicked empire or community is described as being affected by the coming of the great day of retribution, and by the advent of the Lord with the clouds

of heaven, then the temporal judgment of that particular empire or community is alone intended, and the language in which it is so set forth must be understood *figuratively*, not *literally*. But when the judgment of no distinctly specified or plainly insinuated empire or community is thus described, then the coming of the great day of retribution, and the advent of the Lord with the clouds of heaven, being mentioned generally with reference to the whole world, and not particularly with reference to a special body politic, must be understood *literally*, and not *figuratively*."

In reference to this *canon*, you say, "This canon, founded upon a distinction which pervades the whole language of Scripture, will commend itself, I believe, to the judgment of every dispassionate student of the Bible, in proportion as it is closely tested."

Apply this *canon* to Matt. xxiv. 29-31 and 2 Thess. ii., and what coming of the Lord have we?

In the 24th of Matthew, there are three questions proposed to our Saviour: 1. When shall these things be? 2. What shall be the sign of thy coming? 3. (What shall be the sign of) "the end of the world"? The two latter are as plainly put as the former, and were as

well understood as the former. "What shall be the sign of thy coming?" was general, and not in reference to any particular body politic. The answer, therefore, according to the *canon*, "must be understood *literally*, not *figuratively*." How plain the language in answer to the question! 1. "There shall be great tribulation;" 2. "Immediately after that tribulation, . . . the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken;" 3. "Then shall appear the sign of the Son of man in heaven;" 4. "And all the tribes of the earth shall mourn" (this certainly is general enough); "And they shall see the Son of man coming in a cloud with power and great glory;" 6. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds—from one end of heaven to the other." This, too, is general, and not with respect "to any body politic;" therefore the language must be understood as *literal*, not *figurative*." The general argument on this passage is given in full in another place, and need not be repeated here.

We will next apply the *canon* to 2 Thess. ii.

What is the general subject of the chapter? Not "the man of sin." He is introduced incidentally. The main subject is "the coming of our Lord Jesus Christ, and our gathering together unto him." The church was troubled on the subject, believing it to be at hand. This was not true. Two things must first take place before it came: 1. An apostasy; and 2. Following it, the man of sin shall be revealed the son of perdition. What relation will he sustain to the coming of the Lord? "The Lord shall consume him with the spirit of his mouth, and destroy him by the brightness of his coming."

Clearly, then, the subject of the "man of sin" is incidental to the main subject of the chapter, and he must continue till the coming of our Lord Jesus Christ and our gathering together unto him. Therefore there can be no condition of "universal peace" for a thousand years till Christ's second advent.

I must not pass by unnoticed your argument in favor of the *conversion* of the world, drawn from THE GREAT COMMISSION (Matt. xxviii. 19): "Go ye, therefore, and make disciples of all nations," &c.

"Thus, then," you say, "the disciples were

commissioned to EVANGELIZE THE WORLD before the second coming of Christ, not merely to preach the gospel 'for a witness' to a world that would not receive it till he came again 'to gather out a few elect,' as Mr. Bonar expresses it, as contradistinguished from *the world at large*, to be brought in only after the second advent, but to accomplish, instrumentally, the actual *discipleship* of all nations."

Did not this commission as positively assure universal success by the command—"the actual *discipleship of all nations*"—in the past as in future ages? For aught that appears in the language, it did. But this has not yet been done for one nation. Then the text fails to prove that it will ever be done, or that it is equivalent to a promise that it will ever be done.

But why did you change the time-honored rendering of μαθηται from "*teach*" to "*make disciples*" of all nations? Was there any necessity for the change except the necessities of your theory? Let us try this change on Matt. xiii. 52: "Every scribe which is INSTRUCTED unto the kingdom of heaven," by reading, "which is made a disciple unto the kingdom of heaven," &c. Who would not see

at once that the rendering was far from being improved? *Instructed* or *taught* is the correct word. So the word *teach* is in the text under consideration.

This is confirmed by the other records of the commission (Mark xvi. 15, 16): "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." This is the fullest extent of the assurance of success given by the commission — the salvation of those who believe, and damnation of the unbelievers.

But Luke xxiv. 47 will shed still further light on the meaning and extent of the *commission*: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Let us try another statement of the commission (Acts i. 8): "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be WITNESSES unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Does this last form promise universal success? Did it convert or *evangelize* "Jerusalem and all Judea"? You know it did not. From

all these forms of commission, we gather what the duty of the disciples was and is: *preach, teach, and witness* "to every creature" "in all the world." But neither one of the texts gives the least hint that all, or even one nation will be thoroughly *evangelized* in the sense of becoming Christian.

But you say, "Not merely to preach the gospel, '*for a witness*,' to a world who will not receive it." But Jesus says, "Shall be preached FOR A WITNESS UNTO ALL NATIONS." "You shall be witnesses unto me both in Jerusalem and all Judea, in Samaria and unto the uttermost parts of the earth." Which shall we accept as the true teacher — Dr. Brown or Jesus Christ?

Again you say, not "'to gather out the few elect,' as Mr. Bonar expresses it." Listen to James, president of the Jerusalem council: "Simeon hath declared how God did at first visit the Gentiles to take out of them a people for his name." (Acts xv. 14.)

Who is the more scriptural — Mr. Bonar or Mr. Brown? Clearly, Mr. Bonar is the more apostolic in his views and language; for he has the very words of the Saviour and his apostles to sustain him, while you are only sustained by a forced construction of the commis-

sion given to the apostles by their Master to *teach* the nations, and baptize those who believe.

Have you never been struck with the meagreness of the scriptural proofs you are able to adduce in support of the doctrine of the conversion of the world, and the forced construction you are compelled to place upon *the few* you do select, in order to render them of any service to your cause?

How much more satisfactory it would be, in reading and expounding "the parable of the tares of the field," to receive it in its simple and obvious import, as an *eternal bar* to the doctrine of the *conversion of the world*, than to be compelled to confess in its face that you believe in a *conversion of the world* which is not a *conversion of the world*, but a *conversion of a majority of the world*, of which there is not a text in the Bible to sustain you. If a single text teaches the doctrine of the conversion of the world, it is the whole world, not a majority. But not one text teaches either.

ARGUMENT IV. — THE MAN OF SIN.

The revelation of the man of sin (2 Thess. ii. 3), to be destroyed by the brightness of

Christ's coming, is the FIRST of the "OBJECTIONS" which you consider as opposed to the post-millennial doctrine. It is not a matter of surprise that you should put forth a labored effort to neutralize an argument so potent against your theory, if sustained. It is a subject of so much importance in the solution of the question at issue, that no one can be expected to discuss it, *pro* or *con*, without coming in contact with it. You quote in full (2 Thess. ii. 1-8):—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth

will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

On this text you say (page 455), "To me it seems manifest that the time of Christ's personal advent was what excited and unsettled the Thessalonians, and that the apostle brings in the apostasy and man of sin, *quite incidentally*, to show how mistaken was the notion that all things were already ripe for Christ's second coming. In view of the passage, then, the argument for the pre-millennial advent from it will stand thus: Here is a passage in which the expressed subject of discourse is the second 'coming of our Lord Jesus Christ, and our gathering together unto him' (verse 1), to guard against the notion that this 'day of Christ' (his personal coming) was 'at hand,' or 'imminent' (verse 2), we are informed that a great apostasy would have to be consummated in the Christian church, and the Man of sin be revealed, ere Christ come (verse 3-8); and therefore, when the apostle adds, of this anti-Christian power, 'whom the Lord shall destroy with the spirit of his mouth, and shall

abolish with the brightness of his coming,' is it not most natural to take this 'coming' to destroy the Man of sin to be the same personal coming of which the apostle was discoursing, and that having told them *before what events* Christ could *not* come, he now tells them for what purpose he *would* come; namely, to destroy anti-Christ, and consequently before the millennium."

I thank you for so admirable a statement of the pre-millennial argument. To it I have but one objection, namely, your last statement—"he now tells them for what purpose he *would* come, namely, to destroy anti-Christ." I should rather state it thus: *What he will do when he comes*, namely, destroy anti-Christ. Thus revised, I accept the statement as my own, and will endeavor to sustain it.

You say, "There can be no doubt that the whole passage admits a consistent explanation on this view of it."

Thanks, also, for this candid concession. Would that I could reciprocate it in justice to the truth. But if the passage can be explained *consistently* on the hypothesis stated, it cannot be so on any other principle, any more than a perfect mechanism can be put together in

diverse ways, and work harmoniously. No mechanism was ever more dependent for its harmonious movements, on the adaptation of each part to every other part, than is the Bible.

As you have stated the pre-millennialist view and argument, there is absolutely no *discordance*, not a jar or grating in its entire working. It requires no labored argument to make it intelligible, and commend it to the judgment of the reader. But depart from this simple view, and what an effort to give the explanation *any degree of consistency*!

You say (page 456) that Paul referred to "a *specific apostasy*, out of which was to spring a *specific enemy* of Christ and his church." To this view you "feel constrained by all the laws of exact interpretation," and "to apply the destruction here predicted to *that specific enemy* so minutely described, and the coming of the Lord here announced, whether personal or figurative, to a pre-millennial coming."

Here, also, we are at one. No cause of disagreement exists. A *pre-millennial coming* is the subject of the letter; so say we both. The question, therefore, is narrowed down to this, *Is this pre-millennial coming*, in which we agree, *personal or figurative*?

As a pre-millennialist, of course, I shall say it is *personal*, unquestionably. But what shall I say of your position? "I would thou wert cold or hot;" but thou appearest, to my intellectual sense, *lukewarm* or non-committal. But after some pages of labored argument, in which you attempt to sustain and illustrate the *prophetic style* already considered, that "*temporal judgment of any wicked community, whether political or ecclesiastical, by the agency of second-causes*, is in prophetic language described as '*the coming of the Lord*' and '*the day of judgment*' to that community,"—

Then follow your quotations from Isa. xiii. 6-19, relating to the destruction of Babylon.

Similar language in reference to Egypt. (Isa. xix. 1.)

Also, Isa. xxx. 27-33, relating to Assyria; Jerusalem's destruction by the Chaldeans. (Mic. i. 3-5.)

The destruction of Jerusalem by the Romans. (Joel ii. 30, 31.) Compare Acts ii. 16-20; Matt. x. 23.

To these you add Christ's words to the church of Sardis. (Rev. iii. 3.)

However much I may feel disposed to contest your application of some of these passages,

I shall leave them as you have stated them. I admit that so far as the application is correctly given, they prove that "strong figurative language is used to express the coming of the Lord and day of judgment to inflict temporal judgment on communities." I am entirely willing to submit the passage under consideration to the test of Mr. Fabor's *canon* (page 471), already quoted and applied. But undoubtedly you have done so already, and the statement of the result of all you have said is this (page 460): "Looking at the whole passage in this light, I can see nothing requiring us to take this 'brightness of his coming' to be the same with that personal 'coming of our Lord Jesus Christ, and our gathering together unto him,' the error about which had already been corrected. I do not say it *cannot* be. All I say is, I see nothing which imperatively *requires* us to so understand it. In answer to the question, Which is the more probable sense of the phrase, 'brightness of his coming' *here*? I answer, by reminding the reader how all great judicial visitations, all inflictions of public vengeance on a great scale, whether on political or ecclesiastical bodies, are described in language drawn from the final coming of the

Lord to judgment, and how, for the judgment of *anti-Christ* especially, the Lord is uniformly represented as 'coming' in the awful pomp of retributive justice, with all the solemnities in which he will ever appear at the great day, which day, however, we have seen that it is not."

Now, sir, if your whole argument, labored as it is, has produced in your own mind no stronger conviction of its force than appears in the foregoing, how can you expect it shall do more for your readers than to leave them in the same state of indecision?

In view of all you have said, and in the light of all the circumstances under which this passage was written, it is morally certain that the "brightness of his coming" is his personal *coming*, "and our gathering together unto him," as written in the first verse.

What are the facts? The Thessalonian church was troubled about "the coming of our Lord Jesus Christ, and our gathering together unto him." Why should they not be troubled, "as that (it) was at hand?" For the simple reason that it could not come until after a *specific apostasy*, and until "the man of sin is revealed," "whom the Lord shall consume with

the spirit of his mouth, and destroy by the brightness of his coming." What a perfect unity of thought and language throughout! Adopt the view you suggest, and what a violent wrenching asunder of what God has joined together in one harmonious whole! I can conceive of nothing which could ever have produced a doubt in any candid mind as to the personality of "the brightness of his coming," except the necessities of a system which, unless the natural and obvious force of the text can be blunted, must fall to the ground. For if it stands in its native force and strength, your fancied millennium before the Lord's coming in person inevitably falls to the ground. And as this passage remains unmoved after all you have said, I classify it with the argument from the seven trumpets, which present a scene of evil and corresponding judgment up to the last trumpet (the seventh), which introduces the "time of the dead that they should be judged," and that all God's "servants" should receive their reward, and the *destroyers of the earth be destroyed*—among whom is "the beast," "man of sin," "antichrist," &c. (for they are all one)—by the Lord at this "day of judgment" "of the dead."

I classify it with the 21st of Luke, which I have *proved* to carry us through the times of the Gentiles yet unaccomplished to the coming of "the Son of man in a cloud, with power and great glory," for the *redemption of his people*. So that no *universal peace* can be enjoyed before that coming.

I classify it with the 24th chapter of Matthew, which I have proved by its own *internal evidence*, the *circumstances under which it was uttered*, and its *collation and agreement with Luke xxi. 25-27*, to refer to the personal coming of Christ to "gather together his elect."

These four solid and unanswerable testimonies from Christ and his apostles demonstrate that there can be no thousand years of "universal peace" until Christ comes and conquers a peace; comes "in his glory, the glory of the Father and of the angels," to "reward every man according to his works."

Having thus established by positive scriptural testimony that there can be no *conversion of the world* nor state of *universal peace* before the personal advent of Christ, and yourself having proved unanswerably that there can be none after the second advent, it remains to inquire, DO THE SCRIPTURES AUTHORIZE THE BELIEF

THAT THERE WILL BE A MILLENNIUM AFTER THAT ADVENT, CONSISTING OF THE REIGN OF CHRIST, WITH HIS GLORIFIED SAINTS, FOR A THOUSAND YEARS?

But before proceeding to the discussion of this question, I propose considering the subject of the *nature* of "the kingdom of God."

LETTER VI.

THE KINGDOM OF HEAVEN.

REV. SIR: You have asserted that the institution designated by the *phrase* "kingdom of God, or heaven," is now in existence, having been set up at the time of Christ's ascension to heaven. I have examined and replied to those arguments somewhat in detail. I now propose to present an argument, positive in its character, sustaining the view I have given in the discussion hitherto.

THE KINGDOM OF HEAVEN PREACHED BY JOHN THE BAPTIST, CHRIST, THE TWELVE, AND THE SEVENTY, — WHAT WAS IT?

Our Saviour said (Luke xvi. 12), "From the days of John the Baptist until now, the kingdom of God is preached, and every man presseth into it."

1. This plain statement opens our subject. How was it preached, — as already existing, or

as to come? When John began his ministry, he came into "the wilderness of Judea, and preached, saying, Repent ye, for the kingdom of heaven is at hand."

This, then, made it an object of hope, because it was future, but at hand. The condition of entrance or enjoyment of it was "*repent ye*." The effect of this preaching of the kingdom of heaven was baptism, with confession of their sins. This became general, so that "from Jerusalem and Judea, and the region round about Jordan, the people came and were baptized of him in Jordan, confessing their sins." Thus did "every man press INTO(?) it," by complying with the condition, *repent*.

But can a man press INTO what is only at hand, but not in existence? If it were in existence, it could not be at hand. Evidently they pressed TOWARD it. "Looked steadfastly (*eis*) TOWARD heaven." (Acts i. 10.) Journeying (*eis*) TOWARD Jerusalem" (Luke xiii. 22), &c. "TOWARD Rome." (Acts xxviii. 14.) But "the gospel of the kingdom" was continued after John had finished his work and was imprisoned.

2. "Now when John was cast into prison, Jesus came into Galilee, preaching the gospel

of the kingdom of God, and saying, The kingdom of God is at hand: repent ye, and believe the gospel." So that it was still "at hand," but not existing, and was to be enjoyed in the same way as taught by John,—repentance, with the added duty, "believe the gospel." And still the people pressed *toward* it; but not *into* it; for it had not yet come; it was only "at hand."

3. Jesus, finding his work too great for his own accomplishment, and seeing the people "scattered as sheep having no shepherd," was moved with compassion toward them; and said unto his disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

Then he called his twelve, and sent them two and two, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel; and, as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. ix. 36-38; x. 5, 6.)

Thus it was still only "at hand." But what is remarkable in the commission of the twelve is the exclusiveness of their field of labor,—

not Gentiles, not Samaritans, only Jews were to be notified. It was an exclusively Jewish mission. And this fact explains the text, Matt. x. 23: "WHEN THEY PERSECUTE YOU IN THIS CITY, FLEE INTO ANOTHER; VERILY I SAY UNTO YOU THAT YE SHALL NOT HAVE GONE OVER THE CITIES OF ISRAEL UNTIL THE SON OF MAN BE COME."

They were only to go to those cities of Israel; and should not, even by going with their utmost speed, have time before his coming to fill their mission to those "lost sheep."

This coming could not mean his birth; for he was already born. It could not mean his baptism and anointing with the Holy Ghost; for that was done. It could not be the entrance on his public ministry; for he was in it. It could not be the destruction of Jerusalem; for before his death they had so fulfilled their work as to receive a new commission, immediately on his resurrection, to go into all the world and preach the gospel to every creature. And for the same reason it could not refer to the day of Pentecost. Thus, it must refer to a coming before his death. What was it?

"The kingdom" was preached as "at hand," and it concerned the Jews alone; for they alone were to be notified. The prophet Zecha-

riah, ix. 9, had said, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

This *coming* "of the Son of Man" was after the work of Christ and his apostles was done; and he came to Jerusalem to meet his fate, when he rode into the city, in accordance with the prediction, and was proclaimed "king of Israel" and "son of David." "All this was done that" the prediction "might be fulfilled." (Matt. xxi. 4.)

4. Because the twelve could not go "over the cities of Israel" before he should come, "after these things [the sending of the twelve] the Lord appointed other seventy also," and sent them, as he did the twelve, two and two, with the same message. He said, "Whosoever will not receive you," go out into the streets of the city and say, "even the very dust of your city which cleaveth on us we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." (Luke x. 10, 11.)

It was thus "from the days of John" till the close of this mission by each of the agents,

"The kingdom of heaven is at hand," was preached, and the people who became interested in the proclamation pressed *toward* it, but not *into* it; for it had not as yet come.

But did the kingdom, so much preached as at hand, ever come? The answer will depend on what the kingdom was which they preached. The Holy Ghost by David and to David, king over the twelve tribes of Israel in Jerusalem, said, "Of the fruit of thy body will I set upon thy throne." (Ps. cxxxii. 11.) The same was declared to David in substance, under an *oath* referred to in Ps. cxxxii., found in Ps. lxxxix. It was in substance confirmed, Isa. ix. 6, 7. When Micah (v. 2) predicted Christ's birth, it was to "be ruler in Israel."

That the Jews understood these passages in their literal sense, we know. 1. Jesus asked the Pharisees concerning *the Christ*, "Whose son is he?" They said, "The son of David."

2. In the discussion they held concerning him (John vii. 42), they asked, "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

3. "*All the chief priests and scribes of the people,*" in council, when Herod "demanded of them

where the Christ should be born," said, "In Bethlehem of Judea, for thus it is written," citing Micah v. 2 in proof. (Matt. ii. 4-7.)

4. When Jesus, on his triumphal entry into Jerusalem, and when he, as king, took possession of the temple, and was rejected, said, "If I be lifted up from the earth, will draw all men unto me." The people said, "We have heard out of the law, that the Christ abideth forever." There is, therefore, no room for doubt but what, whenever they heard John, Christ, the twelve, or seventy preach, saying, "The kingdom of heaven is at hand," they understood the meaning to be, The Christ is soon to come and set up his kingdom, by driving out the Romans, gathering the scattered tribes, and restoring David's throne. Christ knew this to be their belief, and yet he never corrected it.

But how about the disciples, the twelve, and seventy? Did they understand the matter differently? Not at all. Yet they went out under the direct instruction of Christ as to field of labor and subject of preaching. And through the whole mission they held the same idea. When James and John asked for preferment in his kingdom, Christ did not say, "There is no such place to be given;" but said, "It is

not mine to give; but it shall be given to them for whom it is prepared of my Father." Could he more effectually confirm them in their view? How easy it would have been for him to have said, "You are mistaken in your view of my kingdom;" and then have simply explained it in its true character. Instead of doing so, he left them to go on preaching as they had done, believing as they had done, and their hearers understanding as they had done, until at the last moment, when he stood with them on Olivet, ready to depart for heaven; then they said, "Lord, wilt thou at this time restore again the kingdom to Israel?" Did he correct them then? Not at all; but said, "It is not for you to know the times or seasons which the Father has put in his own power." As the crisis drew near when the question of acceptance or rejection of the Messiah by the Jewish nation was to be determined, expectation was on the alert, and the PHARISEES, who had so long heard the announcement, "The kingdom of God is at hand," *demand*ed of him when what had been so long announced as "at hand" should come? (Luke xvii. 20.)

This text has been so long explained without reference to its history, that it has come to

be regarded as an isolated question, and consequently has been explained in a confused way. But regarded in the light of the history of the mission just considered, and the common understanding of all the parties concerned, it assumes an entirely different aspect, and becomes one of the most natural things imaginable, that they should, after so many years preaching the thing, anxiously ask, *When shall the kingdom of God come?* What did they mean by the question? Just what we have seen they understood by the phrase, the manifestation of the Messiah as king, and the establishment of his reign over Israel. Now mark, *first*, who asked this question — *the Pharisees*; *second*, consider in what light and under what circumstances they asked the question, and you will see and feel its force.

We will now attend to the answer of Christ given to the questioners, *the Pharisees*: —

"The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you."

Does this mean, "The kingdom of God is a spiritual institution, and you have it already in your hearts?" Evidently he would never

tell a class of men like the *Pharisees*, whom he so denounced, and declared, a few days after (Matt. xxiii.), that they were "whited sepulchres," and "shut up the kingdom of heaven against men, neither entering in (themselves) nor suffering them which were entering to go in," that they had the institution in them. But adopt the marginal reading, "*among you*," and all is plain.

Christ's continued remarks to his disciples confirm this view.

Having replied to the *Pharisees*, and told them that the kingdom of God cometh not with outward show to be pointed out by one to another, saying, "See here" or "there," but was *among them*,—that is, they were in the land of promise; the people of Israel and the King Messiah were there, in unostentatious form, it is true, but no less really for that. He turned to his disciples, and said, "The days will come when ye shall desire to see one of the days of the Son of man, and shall not see it. And they (the deceivers) shall say, See here, or see there (pointing out a false Christ); go not after *them* nor follow *them*." There will be no need of such admonitions; for as the lightning* that lighteneth out of the *one* part under heaven

shineth unto the other part under heaven, so shall also the Son of man be in his day."

Thus Christ kept before the disciples the constant idea of his personal coming for the revelation of his kingdom. But that was not to be then. But when the day shall come, he will be visible to every eye.

"But first (before that sudden manifestation) he must suffer many things, and BE REJECTED OF THIS GENERATION." Thus he began to unfold to them his coming *rejection* by his own people, and that time would elapse before he should come thus suddenly, and take one and leave another. It was a change of the time of the kingdom. But in Luke xix. 11-27, as he drew still nearer the crisis, was in fact on his way to Jerusalem to proclaim his rights, "and because he was nigh to Jerusalem," and "because they thought that the kingdom of God should *immediately appear*," "he added, and spake a parable," to set the matter right, and prepare them for the coming rejection. It was the parable of the *nobleman* "who went into a far country to receive for himself a kingdom, and return."

The parable teaches emphatically that Christ's kingdom was not to appear until that return with it from heaven.

THE ROYAL MANIFESTATION OF CHRIST.

When Christ had thus prepared the minds of his disciples for his rejection and departure to heaven —

“He went before, ascending up to Jerusalem,” to make his public and royal entry, as foretold by Zechariah (ix. 9).

“And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty

works that they had seen: Saying, “Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.”

It was thus (verse 38) the kingdom was proclaimed in the royal city. Christ, as king of Zion, had appeared in the prescribed form, and had been recognized and proclaimed by his disciples and the multitude. That the Pharisees recognized the transaction as a real proclamation of his royal character and rights, appears in verses 39, 40. They said, “MASTER, REBUKE THY DISCIPLES.” They regarded the transaction as treasonable, and wished him to disavow what it implied. Then was another time for him to set the matter right, and teach his disciples their error in supposing that he was to be a personal king. How easy and natural that he should do so, if they were wrong. But what a confirmation of the correctness of their idea was his answer! “I tell you if these should hold their peace, the stones would immediately cry out.” They were doing just what the Holy Ghost, by Zechariah, had enjoined on Zion’s children — rejoiced and shouted. But Matt. xxi. and John xii. are much more full on the subject.

DIVORCE OF JUDAISM.

It was after the most emphatic rejection of this royal presence and proclamation on the part of the official and responsible power of Jewry, that Christ pronounced their *divorce*. "THEREFORE say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.)

That nation to whom he will give the kingdom, will consist of all the regenerate — "the saints of the Most High," the "blessed of my Father." (Dan. vii. 18, 22, 27; Matt. xxv. 32.) Their king is the Son of man, who, at the judgment of the "little horn," comes before the throne of judgment, and is INVESTED with royal authority. (Dan. vii. 13, 14; Rev. xi. 15.)

It is not until that *horn* is judged, and "the Son of man shall come in his glory, and sit in the throne of his glory," that the kingdom is to be given them. The church, therefore, as now constituted, is not the kingdom taken from the Jews; each true Christian is an *heir* of the kingdom, but is "no more than a servant until the time appointed of the Father."

To this agrees the parable which follows

this royal rejection (Matt. xxii. 1-14) — the wedding of the king's son, to which I have in another letter called your attention. Up to this royal *advent* of the Messiah to the royal city, the proclamation had continued, "The kingdom of God is at hand." Here it ceased. The next recorded discourse of Christ after passing judgment on the Jewish nation and on Jerusalem, as he did (Matt. xxiii.), was his great prediction concerning the course of time from then to his second advent. (Luke xxi.) In concluding that prophetic history, — *first*, from the time of speaking to Jerusalem's destruction; *second*, from the investiture of Jerusalem by the Roman army to the termination of the times of the Gentiles; *third*, from the close of the times of the Gentiles to his second advent, — then follows the parable of the "fig tree and all the trees:" "When they now shoot forth, ye know of your own selves that summer is now nigh at hand;" "so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Is there any other principle on which this change in form of proclamation can be explained than the one here indicated? When

he began to preach, Christ said, "The time is fulfilled; the kingdom of God is at hand." He had come in royal character; his kingdom had been proclaimed and rejected. He had, for that rejection, rejected the Jews, taken the kingdom from them, and promised it to another nation.

Now he put the times of the Gentiles between that decision and a series of specific signs or events and his coming, and said, When these signs come to pass, "know ye that the kingdom of God is nigh at hand." Why this change? Because the Jews had made the kingdom impossible till the second advent.

From this whole series of facts it is evident that both Jews and Christians were correct in looking for a personal Messiah or King, and a visible or tangible kingdom; that the change of order consists in the rejection of the *national election*, — *the Jews*, — and promising the kingdom to *the election of grace*, — *the regenerate of all nations*, — to be fitted for it by a physical as well as moral regeneration; "for flesh and blood cannot inherit the kingdom of God." Hence the necessity of the resurrection to immortality in order to its inheritance. Then only shall the saints possess the kingdom. (1 Cor. xv. 50.)

THE ROYAL TRIAL — THE INDICTMENT.

For what was Christ tried before Pilate? Treason against Cesar. The Jewish council, with the high priest at their head, acted as a grand jury. The charge they sought to sustain was treason. The witnesses they produced could not agree to any overt act of treason he had committed, and the case was likely to go by default. In this emergency the high priest arose, and called on the prisoner to testify. What question did he ask? "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." This answer was, in the opinion of the council, sufficient to warrant a true bill. "And the whole multitude of them arose, and led him away to Pilate?"

THE INDICTMENT.

It was as follows: "We found this fellow perverting the nation." This general charge was accompanied by two specifications: 1. "Forbidding to give tribute to Cesar;" 2. "Saying that himself was Christ, a king." (Luke xxiii. 2.)

On this indictment Jesus was put on trial.

When arraigned, he was called on to plead to the indictment. "Pilate asked him, saying, ART THOU THE KING OF THE JEWS?" This put the question at issue in a distinct form. Here is the answer: "THOU SAYEST IT." Was not this the strongest form of affirmation? Did he understand what both the council and governor meant by the question? There can be no doubt of it. But this was the point to be *traversed*, and which should convict or condemn him. What was Pilate's *final* judgment in the case? He wrote it in Hebrew, Greek, and Latin: "THIS IS JESUS, THE KING OF THE JEWS." This is "that good confession" which Jesus witnessed "before Pontius Pilate," and which in his times he shall make good. (1 Tim. vi. 13-15.)

But Pilate was not done with this question when he had called on Jesus to plead to the indictment; but he "entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee to me. What hast thou done? Jesus answered,

My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now (under existing circumstances, I being rejected of my people) is my kingdom not from *hence*." (John xviii. 33-36.)

The adverb here rendered *hence* is used in this case as an adverb of time, and has, therefore, the sense of *henceforth*, — from this time.

The affirmation that his kingdom is not of this world is not to be understood in the sense that it never will be here; for (Rev. xi. 15) we have a proclamation that the kingdoms (or, to adopt your translation, SOVEREIGNTY) of this world are become the sovereignty of our Lord and of his Christ, and he shall reign forever and ever. The import of the language, therefore, is, as I have indicated, that now, in view of his rejection, his kingdom was not from this time and of this world in its present condition, but in its regenerate and eternal state.

But if the everlasting *sovereignty* of the world is to be his, and is the carrying out of the original idea of the kingdom of Christ, only giving it to another nation, — "the election of grace," — and in a regenerate state of the earth, then his kingdom or reign is to be as it

was to be when he came as King to Jerusalem — visible and personal. Thus he said, "When the Son of man shall sit in the throne of his glory," "in the regeneration," or renewal, "ye who have followed me" "shall sit on twelve thrones, judging the twelve tribes of Israel." This evidently refers to a personal reign in the new earth.

But the discussion continued. "Pilate, therefore, said unto him, ART THOU A KING THEN? Jesus answered, Thou sayest that I am a King; for this end I was born, and for this cause came I into the world, that I should testify to the truth."

We have, then, in this trial and its antecedents, —

1. The proclamation continued for years by nearly a hundred men — "The kingdom of God is at hand."

2. We have at its close the appearance and proclamation of Christ in royal character.

3. We have his rejection by his people, and his rejection of them from their right to the kingdom.

4. We have his arrest and indictment for treason against Cesar.

5. We have in Christ's answer to the three-

fold questions of Pilate, in view of the charge against him and on which he was tried, his twofold assertion that he was King of the Jews, and one positive assertion to his general kingly character — a character which he came into the world to fill, as well as to bear witness to the truth of the claim.

6. We have Pilate's solemn and final judgment, after a full hearing, that "THIS IS THE KING OF THE JEWS." And this judgment he refused to revise. "What I have written, I have written." This judgment, thus solemnly affirmed, will stand to eternity; and sooner or later what Gabriel announced to Mary (Luke i. 30-33), that "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end," will be fulfilled.

I have sufficiently considered in a former letter the difficulties which may be urged against this view, and how they are obviated. Had you not in your book tacitly admitted the doctrine of the final and eternal inheritance of the new earth by the saints, I should here introduce the proofs of that doctrine. But in view of your admissions, I waive the subject.

LETTER VII.

THE RESURRECTION.

REV. SIR: I am now prepared to consider YOUR SEVENTH PROPOSITION, that "ALL THE WICKED WILL RISE FROM THE DEAD, OR BE 'MADE ALIVE,' AT THE COMING OF CHRIST."

We agree that the general judgment of all the human race will be at one time, and all will receive sentence at the same time; but I cannot accept the doctrine that the righteous and wicked will be resurrected at the same time.

I start with this proposition: *There will be two distinct resurrections of the dead — one of the just and the other of the unjust.*

In arguing this proposition, I do not here attempt to determine the time which shall elapse between them, but simply that there will be such an order.

1. Our Saviour taught this doctrine when he said, "The hour is coming when all that are in the graves shall hear his voice, and shall come

forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 28, 29.)

What this text asserts is, that there will be a "resurrection of life" and a "resurrection of damnation." "They that have done good" will come forth at the former, — "the resurrection of life," — and "they that have done evil unto the resurrection of damnation," the latter of the two.

The objection raised against this view from the use of the word *hour*, — "the hour is coming," — and that this implies one definite point of time, receives illustration (verse 25): "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

This is usually referred to the conversion of sinners; but for this construction there is no authority. The fair inference is, that "the dead" in both instances are the same — persons physically dead, not, as some will have it, spiritually dead in verse 25, and physically dead in verses 28, 29. If there were no facts justifying the obvious sense of verse 25, there

would be a show of reason in referring the declaration to the spiritually dead. But in view of the fact that Christ was in the practice of calling forth the physically dead, and in each instance they obeyed, as when he called the daughter of Jairus, and she obeyed; the widow's son, and he lived; Lazarus, and "he that was dead came forth," there is no need of seeking any other meaning; its literal is its true sense. But the "coming" which was the existing "hour" was a *period*. "The (*period*) is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. But the work asserted was done at different times in that period.

So, also, when he says, "The hour is coming in the which all that are in the graves shall hear his voice," &c., it means no more than that each person will have a resurrection hour. Were a clergyman to say to his audience, "My hearers, the hour is coming when you will all die," would they understand that within some given hour the whole multitude would die? Certainly not; but that each one would have a dying hour. Thus when Christ said, "The hour is coming when all that are in the graves shall hear his voice, and shall come forth," he

could only be understood as saying that each would have a *resurrection hour*.

But if it be insisted that verse 25 has reference to spiritual resurrection, nothing is gained by it, for that work has been going on for more than eighteen hundred years since Christ declared the *hour* to have come.

The inference, therefore, is a fair one that there will be a distinction of time between "the resurrection of *life*" and "the resurrection of damnation." At least, there is nothing in the text inconsistent with that idea.

2. Your parallel between John v. 28, 29, and Dan. xii. 2, showing the almost exact identity of the language, and that Christ conformed his words to those of Daniel, is very striking; so much so, indeed, as to prove that if Christ's words admit of a distinct time for the resurrection of the good and evil, Daniel's words are to be interpreted on the same principle. That the subjects of the resurrection he predicts come forth to different fates is clearly stated. And if the rendering given by Professor Bush in *Anastasis* is justified, then the language demands a distinction of time. I here quote his words. It should be borne in mind that the professor was laboring to overthrow the doc-

trine of a physical resurrection of the body, and only gave the following explication as a matter of just criticism:—

“Many of them that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt.” “This brief passage (says the professor) contains more emphatically, perhaps, than any other in the Old Testament, the germ of the resurrection doctrine. It is incessantly referred to by the rabbinical writers who have treated of the subject, and has exercised a controlling influence on the literal statements of Christ and his apostles.” (*Anastasis*, page 131.)

He gives the following as the correct explanation of the text:—

“And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life, and those (the unawakened) (shall be) to shame and everlasting contempt”—the same that “is suggested,” as he says, “by some of the Jewish school, and is undoubtedly very ancient.” “Aben Ezra renders it, ‘Those who awake shall be (appointed) to everlasting life, and those who awake not shall be (doomed) to shame and everlasting contempt.’ The words of Gaon himself are that ‘this is the resuscita-

tion of the dead of Israel, whose lot is eternal life, and those who shall not awake are the forsaken of Jehovah.’” (*Anastasis*, page 134.)

This is certainly high authority for a distinct resurrection of the righteous before the wicked, especially considering the views of the witness, whose interests were, if possible, to disprove the doctrine of any resurrection of the body.

Of this text, therefore, we may say, as of John v. 28, 29, that it favors, on its face, the doctrine of a distinct resurrection for each of the two classes; and certainly nothing in the language forbids that idea.

I therefore, in the light of Bush’s explanation, present it as a positive proof of the doctrine of two resurrections.

3. The promise of our Saviour (Luke xiv. 14) to the Pharisee, whose guest he was, that for calling “the poor, maimed, lame, and blind” to his feast, he should “*be recompensed at the resurrection of the just*,” indicates that the just will have a resurrection peculiar to themselves. Otherwise, it would have fully expressed his meaning to have said, “Thou shalt be recompensed at the resurrection.” But when he added “of the just,” he taught a distinct resurrection for the just.

4. That remarkable discourse of our Lord's, recorded in the sixth chapter of John, is exceedingly strong on this point.

Verse 39. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day."

Verse 40. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."

Verse 44. "No man can come to me except the Father, which hath sent me, draw him; and I will raise him up at the last day."

Verse 54. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

These four statements in one discourse promise each of them to the children of God, and to no others, on those conditions, a *resurrection* "at the last day." If it belongs alike to all mankind to be raised up at the last day, why this special promise to certain characters, and in view of that character? The obvious import of the words are, that the just shall have a resurrection, at that time, peculiar to themselves, in which the wicked shall not partici-

pate. This being the obvious import, there is, to say the least, nothing to be deduced from these texts in opposition to the doctrine of a distinct resurrection for each character.

5. The hope entertained by the Jews of Paul's day, as asserted by that apostle (Acts xxiv. 15), "and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust," seems to indicate that they understood at that time (Dan. xii. 2) in the same way that Aben Ezra, as quoted by Professor Bush, did, — that the just will have a resurrection, and also the unjust. This, too, conforms to the language of John v. 28, 29.

6. We now come to that important text (1 Cor. xv. 22-24): —

"For as in Adam all die, even so in Christ shall all be made alive." This asserts a universal resurrection; but it is subject to an order, and that order is not left to conjecture, but is distinctly stated. "Every man in his own order." What is that order? "Christ the first fruits." This first order arose more than eighteen hundred years ago.

The Second Order. — "*Afterward*" — after the resurrection of Christ — "they that are

Christ's at his coming." Then, for the second order, *only* "they that are Christ's at his coming" are included. Is there another series or succession? There is. When will it be? At the end. "*Then*," after the resurrection of those "that are Christ's at his coming," "cometh the end." The end of what? The end of death's triumphs; for he shall at that end and in that order be vanquished. Up to that third order he holds his sway; and while he does so, while one human being remains under his dominion, he is not destroyed. But when the last of Adam's sons are resurrected, the conquest is complete.

The end of Christ's conquests comes at that end, or in that order. "All rule, all authority, and all power are put down," and "God is all in all."

The subject, let us remember, is the resurrection of all who died in Adam, — the human race. This resurrection is divided into orders. Paul makes one of those orders to be they that are Christ's at his coming. Does not this separate the righteous from the rest of the dead in order of time? If he had intended to convey the idea of a general resurrection of the race, irrespective of character, could he have ex-

pressed himself more blindly? If he meant that, why distinguish "they that are Christ's" as *the* subjects of resurrection at that time?

Could a pre-millennialist express his view of the subject more clearly than Paul expressed it in verse 23? I confess I should not know how to do so. *1 COR. 15: (22-23)*

We find, then, this whole series of testimonies of Christ and the apostles to be so expressed as to indicate two resurrections, — *first*, of the just; *secondly*, of the unjust. It is true, as many — both post-millennialists and pre-millennialists — have said, Rev. xx. is the only text which announces the time to elapse between the two resurrections. And so it is also true that it is the only passage which teaches at all the doctrine of a millennium. And yet in full view of this paucity of testimony, what a vast amount of talk and writing there is and has been about that blessed day! Why all this, if that one testimony is so insufficient to establish the doctrine? You, sir, have absolutely no shadow of testimony, either for a long or short, definite or indefinite, period of blessedness and peace, within the lids of the Bible, if you depart from that chapter.

Among all the passages you find in the Old

Testament in proof of a state of peace and blessedness, not one of them intimates a word as to the lapse of time it will continue. And as to the New Testament, you find no single text in which there is an intimation at all of a state of *universal peace* before Christ's coming. But I do find and have produced the testimony in Isa. xxiv. 22 that it is to be "*many days*" after the slaughter of the wicked, and their imprisonment before they are *visited*.

THE THOUSAND YEARS BETWEEN THE RESURRECTIONS.

We are now brought face to face with the two resurrections of the dead, a thousand years apart.

One direct testimony of the Holy Ghost on a given fact is as reliable as a thousand. He has testified to the churches in the visions of the Apocalypse, and we are bound to receive his words. Among other words of testimony he has informed us about the *first resurrection*, what is the character of those who have part in it, and from what they are secured. In character they are blessed and holy. They are secured from the power of the second death; therefore their names must be written

in the book of life; for whatsoever is "not found written in the book of life" is to be "cast into the lake of fire." Then all the saints have part in the first resurrection. But we will have the text before us (Rev. xx. 4-6).

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

There are several questions to be considered in connection with this text: 1. Does verse 4 introduce a new vision? You say yes; I say no. In support of my position, consider the fact that verses 2 and 3 introduce the subject of "the thousand years," or the millennium, which is continued in verses 4 to 6; and at the end of the thousand years, we are told of the

loosing of Satan, whose binding and imprisonment are introduced in verse 2. It would seem impossible not to see that it is one continuous scene for a thousand years. So, also, verses 7 to 10 continue the same scene after the thousand years expire.

2. The next question which presents itself is, *In what relation does this millennium stand to the destruction of "the beast"?* The answer is obvious. His *perdition*, or being cast into the lake of fire, precedes the millennium, as we read in chapter xix., verses 19, 20; and the arrest, binding, and imprisonment of Satan follow that perdition. And at the end of the thousand years, when the devil is cast into the lake of fire, the beast and false prophets are still there, and with him are to be there forever.

Having thus settled the fact that the overthrow of "the beast," with Satan, his master, immediately precedes and introduces the millennium, I recur to the fact that he is in active existence during the sounding of the sixth apocalyptic trumpet, and up to the sounding of the seventh trumpet; and under the sounding of that trumpet comes "THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED." This is

the great and final judgment, and up to this period "the beast" is in power, and can only be overthrown at that judgment.

Also, it is at the sounding of the seventh trumpet that Christ receives the award of the *sovereignty* of the world, and is to "reign forever and ever."

It is at this sounding all God's servants, small and great, are to receive their reward.

It is at the sounding of this trumpet that the destroyers of the earth are to be destroyed.

Compare these events of the seventh trumpet with the scenes which introduce the millennium.

1. Christ appears from heaven with many crowns on his head, symbols of universal sovereignty.

2. He appears with his imperial title inscribed on vesture and thigh — "KING OF KINGS."

3. The beast, the kings of the earth and their armies convene to meet him; and in the ensuing battle they are defeated, and the beast and false prophet are cast alive into the lake of fire, while the kings of the earth and their armies are slain, and all the fowls are filled

with their flesh. Thus the destroyers of the earth are destroyed — one of the events of the seventh trumpet.

4. The devil is seized, chained, cast into the abyss, shut up, and sealed for a thousand years.

5. The servants of God are rewarded by being *enthroned*, and reigning with God and Christ a thousand years.

"I saw thrones, and they sat upon them; and judgment was given unto them." Who sat upon them? The conquerors, Christ and his armies, from heaven, who have conquered the beast, false prophet, and kings of the earth and their armies.

But to this you object, that it takes its nominative for the verb *sat* out of another vision, with another vision intervening; that is, "the nominative is in the *first*, and the verb in the *third* vision."

There would be force in this argument if it were true, which it is not. It is all one continuous vision, as I have proved on another page. The statement, "*I saw*," is no proof of the introduction of a new vision, but a simple declaration of a new scene of the same vision — a continuance of the series. Other elements than such an announcement are needed to

assure us of a new vision. One of those elements is the introduction of a new series of events inconsistent with a continuance of the old series. But this is not the case here. What is the object of the descent of Christ and his hosts? To fight the battle which follows, and possess the kingdom. Then the vision of his descent is imperfect until its full object is attained. But that object is not attained until the *enthronement* and *reign* are attained, which is not complete until chapter xx., verse 10.

But let us look at your mode of meeting the difficulty — the want of a nominative to the verb *sat*. You say (page 246), "But take the verb *εκαθίσαν*, 'they sat,' *impersonally*, as equivalent to 'they were sate upon,' a usage quite familiar in the Greek Testament and the Septuagint, and the construction of the whole passage becomes transparent."

This is all very plausible; but there is a *pronoun* to be disposed of in the Greek text which is not so easily removed; a word which I am not aware has ever been disputed, and of which there is no various reading. What will you do with "*sat upon them*," and *judgment was "given to them"* (*εδόθη αυτοῖς*)? I submit, then, that the pronoun stands as an effectual

bar to the *impersonal* character of the verb, and demands a nominative as an antecedent to the pronoun. And that nominative can only be found by referring to Christ and the armies of heaven in chapter xix. It is not admissible to override and ignore words which are used by inspiration to avoid a difficulty in finding one which is not used, especially when that one is as obvious as in this instance. The difficulty is in your theory, which demands such violence to the language.

Aside from Christ and the armies of heaven, there can no antecedent be found for the pronoun "*them*." But such an antecedent is as important as the nominative to the verb. This grammatical construction of itself is a sufficient answer to your claim that a new vision is introduced in verse 4, and that another vision lies between it and the vision of the opening of heaven and coming forth of Christ. If this were so, the use of the pronoun demanding an antecedent, which can only be found in what you call the first vision, is all unwarranted. There is, therefore, but one continuous vision from xix. 11 to xx. 10.

The "King of kings," and the armies of heaven which follow him, being the ones who

are enthroned, and to whom judgment is given, they are the ones who live and reign with God and Christ a thousand years.

The first two members of the verse — "I saw thrones, and they sat upon them, and judgment was given unto them" — embrace all the saved, "the saints of the Most High" (Dan. vii. 22), to whom judgment is given at the coming of the Ancient of Days; for as the result of that judgment, the time came that the saints possessed the kingdom, just as in the case before us, where they are enthroned, and reign with Christ a thousand years.

But the objection yet remains, that John declares that he "saw the souls of" the martyrs, &c., "and they lived and reigned with Christ a thousand years." The answer is, that these souls are included in the company of the enthroned ones. Why, then, are they spoken of so distinctly?

John had seen and described those souls under the opening of the fifth seal. (Rev. vi. 9-12.) Then the beast was in the midst of his ravages, and the number of the martyrs was incomplete. Until that number should be full, they were told that they must rest; that it would be yet *a little season* before their blood

should be avenged on them which dwell on the earth. In the battle just described (chapter xix.), they *had been avenged*, and their enemies overthrown. What, then, in the scene of victory achieved by Christ and his army, has become of *those souls*, would be a natural thought on seeing the victors in the conflict enthroned. They, too, were enthroned and reigned.

I saw them, and they lived; that is, they had been resurrected, and reigned with Christ, &c. I saw those who had not worshipped the beast and his image, and they, too, lived and reigned with Christ. And so of those not receiving the mark; they were all among the enthroned ones, and reigned, for to be enthroned implies a reign.

Special mention seems to be made of those who had been the most brave and in the thickest of the conflict during the reign of the beast, on the same principle that those who signalize themselves in battle have special and honorable mention in the commander's report.

But it is as positively affirmed of those enthroned that they *lived* and *reigned* as it is of the beheaded.

THE NINE ARGUMENTS.

You give us, in your work on the second advent, "*nine arguments*," or "*nine internal evidences* that *the millennial resurrection is not literal, but figurative*."

Your first evidence you give page 231.

"1. If the 'first resurrection' means rising from the grave in *immortal* and *glorified* bodies, we do not need the assurance that '*on such the second death hath no power*' (verse 6); or in other words, that they *shall not perish everlastingly*. Can it be believed that the spirit of God means nothing more than such a truism? But only suppose that the first resurrection is a glorious state of the *church on earth* in a *mortal* state; that those who live during that period — a period of 'life from the dead' as never before — shall be 'men of like passions with ourselves,' having to walk with us in 'the narrow way,' to struggle with corruption as we have, and like us to 'lay hold on eternal life,' — take it thus, and the promise that on such 'the second death shall have no power' becomes intelligible and highly consolatory."

This, dear sir, may be intelligible to you, but to me it is entirely obscure.

"*Mortal State.* — That those who live during that period (and you have stoutly maintained that they are not all saints; that *tares* remain among the *wheat*) are assured that they '*shall not be hurt of the second death.*'"

Who are that multitude, Gog and Magog, who come up at the end of the millennium? Are they not, on your theory, those who lived "during that period on earth in a mortal state? Will the second death have no power on them?

You have proved most conclusively in your book that up to the second advent, but one rule of action and condition of salvation will ever be given to men; that the same gospel, the same conditions, will prevail to the end. All this I accept. If this be so, permit me to ask, in all candor, wherein will the millennial *men* differ from those who have preceded them, in such assurance? You may be able to see; I do not. But perhaps you mean the saints who live, or the *wheat* which grows at that time, will not come under the power of the second death. If this is your meaning, wherein will millennial saints, or *wheat*, differ from the existing growth?

But you tell us in the next section that "the same identical promise" is made "that certain

persons 'shall not be hurt of the second death;' that 'the promise is not made to *glorified* men,' but 'to him that overcometh' in the struggle for the 'crown of life';" and that "still (in the millennial period) they will have to 'overcome,' and the assurance of our prophecy is, that this victorious spirit (victorious without a foe to fight), as it will be the reigning characteristic of the millennial period, so it will be the bright pledge of immunity from the power of the second death."

Have they this immunity in the millennial period, any more than any other period, if they do not *overcome*? You have admitted that they have not. But the promise is positive to those who have part in the first resurrection that "on such the second death hath no power." It was once on the condition of *overcoming*; but now the victory is so won that the promise is sure. It belongs, therefore, to the *immortal saints* who have *overcome*, and are now to enjoy the promise once made them of sitting down with Christ on his throne; and hence John saw them enthroned with Christ. The condition made by Christ (Matt. xxiv. 13) — "he that endureth to the end, the same shall be saved" — holds good for all time; and if your millen-

nium is in time and under the gospel, it will hold good then.

COUNTER EVIDENCE.

I propose to accompany each of what you call your *nine internal evidences* with a *counter-evidence or argument*.

COUNTER-ARGUMENT I.—The millennial resurrection is literal, not figurative, because the subjects of it are HOLY. They are holy in that absolute sense that they are beyond the reach of probation and all liability of being *overcome*; or in other words, *have overcome*, and thus have secured the promise which Christ (Rev. ii. 11) made, "He that overcometh shall not be hurt of the second death." If these subjects of the first resurrection had not already *overcome*, no such absolute assurance as that they shall not come under the "power of the second death" could be theirs. Hence they must be in an immortal state — beyond probation.

YOUR SECOND EVIDENCE.

"II. There are," you say (pages 231, 232), "but two alternatives in this prophecy: either 'to have part in the first resurrection,' or to be under the 'power of the second death.'"

'Blessed and holy is he that hath part in the first resurrection; *on them* the second death hath no power.'" "Into which of these classes," you ask, "are we to put the myriads of men who are to people the earth in flesh and blood during the millennium?" That is a question which does not affect me; for I do not believe in any such. Those whose theory is affected by it can answer.

But I wish to call your attention to the same question as affecting your own theory.

COUNTER-ARGUMENT II.—You say, "But only suppose 'the first resurrection' to be a phrase denoting the *character* of the millennial era, as one of prevailing *spiritual life*, — bright earnest of life everlasting on that 'new earth wherein dwelleth righteousness,' " &c.

Very well; we will suppose all this. Now, what is to become of all those who at the outset of the millennium have not this "*spiritual life*" or "first resurrection"? You know the Word declares that "the rest of the dead" — that is, all who do not then have that *spiritual life* — "lived not AGAIN until the thousand years were finished."

What a state for the innumerable myriads who will live on the earth during the millen-

nium, if you are correct! for not a soul is to be converted into *spiritual life* during the whole term. Fearful beyond expression! There is no escaping this conclusion.

YOUR THIRD ARGUMENT.

"III. The express mention," you say (page 232), "of *how long* this 'life and reign with Christ' will last, — namely, a '*thousand years*,' — if meant to inform us what a long period of earthly prosperity the church is yet destined to enjoy, is intelligible and cheering. But to say that the *risen* and *glorified* church is to live and reign with Christ for a period of a *thousand years* is totally unlike the language of Scripture in every other place. I know what is said in answer to this; but it has no force. The limiting of the life and reign to a thousand years, we are told, has relation not to the risen saints, but to those over whom they reign, and to the imperfection which will continue on earth till the thousand years be ended."

I leave this objection to be met by those for whom it was written. But for myself, I have no such reply to make. The text is sufficiently clear in itself. It describes the *holy* — those

who are the *overcomers* — as living and reigning "with Christ a thousand years," while "the rest of the dead lived not again until the thousand years were finished." It is a difference of a thousand years between the resurrection of the just and unjust, during which the saints shall reign.

It is the great jubilee of the whole church. It does not interfere with the eternal continuance of their union with the Lord, but distinguishes the period they shall be with him before the rest of the dead rise again. The eternity of their reign is assured in so many passages that it were folly to doubt of it; and that eternity is to begin at their resurrection. But that eternity itself may be marked by *cycles* is more than probable. The mention of the thousand years is one of the proofs of it. *I cannot agree with the author of "Premillennialism a Delusion,"* that there is in the other world, and after death, no appreciation of the passage of duration, so long as the query of the souls of the martyrs remains in the Book of God: "How LONG, O Lord, holy and true, dost thou not judge and avenge our blood?" and the reply stands fast on the sacred record, You "must rest yet a little season."

But what if this text be unlike every other in the Bible? Had not "the Spirit" the right so to testify to the churches? and is not one of his testimonies all-sufficient for the foundation of our faith? The only question for us to determine is this: Does the text unequivocally teach that there will be two resurrections of the dead,—one of the *holy*, on whom "the second death hath no power," and the other of "the rest of the dead"? That all who are Christ's at his coming are to rise then, the Word declares; that those who are not his will rise then, it nowhere declares. In all your labor to make out that they will then rise, you have produced no text declaring it. That they will come forth to the resurrection of damnation, it does say; but not that "the resurrection of damnation" will be at the time of the second advent?

COUNTER-ARGUMENT III.—The Greek word *αναστασις* (anastasis), here rendered *resurrection*, is never used in the New Testament for anything else than the resurrection of the human body. Therefore, if it means *conversion*, a resurrection to "spiritual life" here, it is contrary to all usage, and should be so plainly stated as to be susceptible of no other sense

if it were so intended here. But it is not so used and guarded. On the contrary, it is only by a most forced construction and labored argument that any degree of plausibility can be shown in such a construction. Indeed, no plausibility has yet been shown. It conflicts with the statements of the text at every stage.

1. It violates the uniform usage of the word *anastasis* (*resurrection*).

2. It demands a long period, definite or indefinite, of universal peace in the earth before the second advent, which I have proved impossible consistently with the positive teachings of Christ and his apostles.

3. It is inconsistent with itself in that it demands all but universal saintship during that period, while the text declares that aside from those who have part in *this resurrection* at the beginning of the thousand years, they shall not "live again" until the thousand years are fulfilled; so that, on your hypothesis, not a single conversion can take place during that long period.

4. But it also demands that if the *living again* means rising to "*spiritual life*," that at the end of the thousand years, just where you place an almost universal *apostasy* or *rebellion*,

the rest of the dead are to *live again*, or rise to a *spiritual life*. If such is the resurrection at the beginning of the period, such must be its meaning at the end.

5. It develops a race of *victorious spirits*, — brave, bold, and daring for Christ, ready for death, just when no enemy exists. The devil bound, governments Christian, the small remnant of *tares* overawed and bowed in silent subjection to the saints, — and then talk of *victorious spirits*! It is the presence of a foe that makes daring heroes. It is times of persecution that develop martyrs.

In these five particulars, and several others that might be named, your theory is inconsistent with itself and the obvious import of the language of the text, as said at the outset, *at every stage*.

YOUR FOURTH ARGUMENT.

"IV. By making the party that 'live and reign with Christ a thousand years' to be the entire church of God risen from their graves, we are forced to do violence to the whole subsequent context.

"Thus the other or wicked party, styled '*the rest of the dead*,' who 'lived not again until the

thousand years were finished', must of course be expected to 'live again,' in the same bodily sense, '*when the thousand years are finished*.' But so far from this, we read of no bodily resurrection at all on the expiring of this period. 'When the thousand years are finished,' we read that 'Satan shall be loosed out of his prison' for a period expressly called '*a little season*.'" I omit your remarks on the length of the *little season*, as being all conjecture, and resume your argument on the point in hand.

"Well, *during all this time* (a fancied time), *we read of no bodily resurrection at all*. This post-millennial period is to be filled up with something else than bodily resurrections. It will indeed be employed in *raising of a wicked party*, but not bodily, from their graves. Where do we read of the bodily resurrection of that party called 'the rest of the dead'? *Nowhere*."

This probably is the best that can be done on your side of the subject, and I reply to it all, — "1. That having shown the "first resurrection" — the resurrection of the *holy*, or they that are Christ's at his coming — to be a *bodily* resurrection, and the Word declaring by an-

tithesis that "the rest of the dead lived not again until the thousand years are finished," implies, as fully as language can do it, that the same *bodily* resurrection awaits the wicked at the end of the thousand years that the "*holy*" experienced at the beginning.

2. The declaration of Christ that they (who are in the graves) that have done evil shall come forth to the resurrection of damnation, assures us that the wicked will have a bodily resurrection. As they are not in the company of those "that are Christ's at his coming," they must belong to another *order* of resurrection, and come forth or live again, as the Word declares, "when the thousand years are finished."

3. THE PROPHET MALACHI (iv. 1-3) wrote that in the day when the Lord shall make up his jewels, "the day cometh that shall burn as an oven, and all the proud and all that do wickedly shall be stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up like calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the LORD of hosts."

(1.) The chronology of this burning. "In the day when I make up my jewels." No one can mistake the import of this to be, "In the day when I receive my saints to myself," — the resurrection day.

(2.) The subjects of the burning. "ALL the PROUD and ALL that DO WICKEDLY"

(3.) Their doom. "The day that cometh shall burn them up."

(4.) The extent to which they shall be burned. "Leave them neither root nor branch," — father nor son; for this is the sense in which "root and branch" are used. The race of them shall be swept away; none will be left.

(5.) The entireness of the burning. "They shall be ashes under the soles of your feet."

(6.) The relation the righteous shall sustain to them. "You shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this."

(7.) The authority for this. "Saith the LORD of hosts."

I accept this as an unfulfilled, but yet to be fulfilled, prophecy: —

1. Because it relates unmistakably to the second advent, and nothing else.

2. Because it accords with Christ's state-

ment of the disposition of the tares before the wheat, or "righteous shine forth as the SUN in the kingdom of *their* Father," namely: "shall cast them into a furnace of fire." So, likewise, it agrees with the account Peter has given us of the day of judgment and perdition of ungodly men, that it will be a day of universal burning, in which no living being could survive. (2 Pet. iii.)

3. But burning to ashes, to be trodden under foot by the saints, is not the final doom of the wicked; for "whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 15; xxi. 8.) "This is the second death," and implies a *first death* to have preceded it.

Now, unless the saints are to go also into the lake of fire to tread down the wicked in a state of ashes, the texts describe two different dooms for the wicked, in the first of which they are reduced to ashes, in the second they are cast into the lake of fire, — "the second death." The first is at Christ's coming, when he makes up his jewels. The other must be at a subsequent period, and after the resurrection of the body; for the body, what is in the grave, is to come forth, but only "to the resurrection of damnation."

The first death is a dissolution or severance of soul and body, in which "the dust shall return to the earth as it was" (Malachi says in a state of ashes), "and the spirit shall return to God that gave it."

But of the *second death* it is said, "The fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." The affirmation is not that the lake of fire will produce the second death; but the lake of fire "is the second death."

Therefore, if the wicked, who at the time the Lord makes up his jewels are burned to ashes, are ever to be cast into GEHENNA, both soul and body, as Christ declares (Matt. x. 28), then they must have a bodily resurrection subsequent to that day; and Rev. xx. 5 informs us that it will only be when the thousand years are finished. Those are the "many days" of Isa. xxiv., *after* which "they shall be visited."

Admit the literal resurrection of the just at the beginning, and the unjust at the end, of the thousand years, and all is plain; but on your plan of making the first resurrec-

tion one to "spiritual life," it is impossible to harmonize it with the text of either Malachi or Revelation. And until that can be done, I shall hold to the plan which harmonizes.

YOUR FIFTH ARGUMENT.

"V. The next objection to the literal sense of the millennial prophecy I shall give," you say, "in the words of *Mr. Gipps*:—

"1. The declaration (says he) made in verse 12, concerning the opening of the book of life, at the time when the dead are judged, and the reference made to it in verse 15, convince me that the first resurrection cannot signify the resurrection of the saints at the second coming of Christ. The opening of the book of life (as observed page 11) appears to me to signify the manifestation of those who are written therein. Two reasons lead me to conceive that this must take place at the second coming of Christ. First, . . . It is utterly inconceivable that all this glory (described Matt. xxv. 31, &c.) can be conferred on the saints, and such manifestation of them be made in presence of Christ and all the holy angels, of one another, and of all the ungodly living in every part of the earth, *one moment before* what is called the *opening of the book of life*."

This is sufficient. The writer proceeds on

the supposition that the opening of the book of life is in order of time after the millennium. But this I have proved to be an entire mistake. It is when "the dead are judged out of the things written in the books," that the book of life is opened.

But the "dead are judged" at the sounding of the seventh trumpet (Rev. xi. 15-19), and also all God's servants rewarded. And that seventh trumpet precedes the millennium; for it proclaims the universal sovereignty of our Lord over the world. If *Mr. Gipps* had attended a little more carefully to the "time of the dead that they should be judged," and learned that it is to be under the seventh trumpet, and therefore before the millennium, he never would have written the foregoing labored but abortive argument. If he had considered that the events of Matt. xxv. 31, &c., were only a description of the *execution* of a preceding adjudication before God, he would have had no trouble about the manifestation of the saints in glory "*one moment before the opening of the book of life*."

COUNTER-ARGUMENT V.—The millennium is to follow the marriage of the Lamb. (Rev. xix. 6-9.) "And I heard as it were the voice

as a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth.

"Let us rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be clothed in fine linen, clean and white; for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Can these nuptials of the Son of God be celebrated while the participants are in a state of mortality? And if in *immortality* and glory, it is to follow the second advent and resurrection of the just, who are at that advent to be caught up to meet the Lord in the air, and be forever with him. Is not this marriage to celebrate their eternal union in the city of his abode? But it all precedes the millennium; for the *rejoicings of the heavenly hosts* at the eternal ruin of great Babylon merge into the rejoicings of those hosts at the marriage supper of the Lamb. As the harlot falls in eternal

ruin, the bride of the Lamb is instated in glory. As certainly, therefore, as the overthrow of Babylon must precede the millennial period, so must the marriage of the Lamb, and therefore the resurrection of the just. And therefore the millennial resurrection must be "the resurrection of the just" at our Lord's advent.

There is no escape from this argument, unless you make the participants in the nuptials to be mortal men; which I presume you would not venture to affirm. But admit their immortality, and it is to follow Christ's second advent, and the "gathering together of his elect from the one end of heaven to the other."

And then the scene which follows in verses 11-21, the coming forth from heaven of the glorious King and his immortal army, to conquer a peace and possess the earth, is most natural.

YOUR SIXTH ARGUMENT.

"VI. Another argument against the literal sense may also be expressed in the language of *Mr. Gipps* (pages 240, 241):—

"The omission of any declaration as to the *sea, death, and the grave (hades) giving up the*

dead at the first resurrection, and the making such a declaration respecting 'the dead' in verse 13, convinces me both that the 'first resurrection' is *not* that of the saints, and also, that 'the dead,' in verses 12, 13, include all mankind, both the saints and the ungodly. In every other part of the Word of God, the information given concerning the resurrection of the saints is much more explicit than concerning the resurrection of the ungodly. I feel convinced, therefore, that in this portion also of Scripture, if it were intended to foretell a resurrection of the saints distinct from that of the ungodly, more explicit information would be given concerning the *former* than concerning the *latter*."

Whatever may be said concerning the force of this *argument*, I think *Mr. Gipps* has laid himself open to criticism in his statement of fact, — that the Scriptures are more explicit and full in their statements concerning the resurrection of the *saints* than of the *ungodly*.

When Gabriel said, "some to everlasting life, and some to shame and everlasting contempt," wherein is the greater explicitness concerning the former than the latter? So also Christ's statement, "they that have done good unto the

resurrection of life, and they that have done evil unto the resurrection of damnation," where is the greater fullness in the former than the latter? It is not there. *Mr. Gipps* is mistaken.

But to his argument. I agree with him entirely that "the dead," in verses 12, 13, "*includes all mankind*." The judgment is general; the execution which embraces the resurrection is stated in general terms. The sea, death, and hades gave up the dead. The judgment, by which I mean the trial before God, where "the dead" *small and great stand*, embraces all the dead, good and bad. And this is "THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED," of Rev. xi. 18, at the seventh trumpet's sound. Hence the book of life is opened with the other books.

I have shown, I think conclusively, in another place, that the resurrection, being an executive process, must follow the trial, and be in accordance with the decisions of that trial, either "to everlasting life," or to "shame and everlasting contempt."

The use of the book of life at the judgment is to determine the question of eternal salvation, or damnation. The fact of an individual being found written in that book determines

him to belong to the Lamb, whose book it is. He has no sins for which to answer: the Lamb has washed them all away with his own blood. They are blotted out.

His relation to the book of works is, to determine how many cups of cold water he has given in the name of a disciple, that he may receive his *reward*. Nothing will be counted of value even to the saint, in that day, except what he has done for Christ. You did it to them, you did it to me. The least of all we can do to Christ, and for Christ, will count in that day; while all that is done for self and the world is *dung* and dross. The impenitent sinner, not having accepted Christ, has no works to count. He is not registered among Christ's servants, and can claim no reward for what he did for another master, and hence has only sins to meet. Not being in the book of life, his damnation is already sealed. Now comes his record of rebellion, and its fruits are awarded. Just like a prisoner on trial in court, whenever the verdict "Not guilty" is pronounced, the court orders his discharge; so with all the saints at that judgment day. The verdict rendered, in the twinkling of an eye, death's chains are riven, and he is free; and, brought before

his Master's throne, he is awarded the kingdom as his inheritance.

Not so the culprit. The verdict of *guilty* is rendered; the court, either then or at its convenience, pronounces sentence, and appoints his execution, and remands him to prison to bide that day of execution under the power of the executive. It may be immediate; it may be a week, month, or, as formerly under Massachusetts law, a year, before execution of the extreme penalty. But the whole process, till that final and extreme penalty, is by the executive, and under the sanction of the court.

Thus, under the divine administration, the saint will be held in custody no longer, when his award is made complete before the "great white throne."

The sinner is there condemned and held for the day of final retribution; a thousand years from the judgment day, and release of all the saints from death. The sentence of the court is just as much in *process of execution* while his *soul* is in *hades* and his *body* in the *sea*, or *grave*, under the dominion of death, as when the *extreme penalty*, the lake of fire, the second death, is inflicted. No one in Massachusetts would say that the convicted prisoner, sentenced to

death for murder, while enduring his year of solitary confinement in the state prison before execution, was not suffering his penalty; nor yet complain that his fellow prisoner, tried at the same assize, under the same charge, and found not guilty, received so instantly his freedom; while the other waits a year for the extreme penalty. I think this will make the subject clear, or, at least, make my view and meaning clear.

COUNTER-ARGUMENT VI.—When, at the close of the millennium, Gog and Magog go upon the breadth of the earth, and compass the camp of the saints about, and the Beloved, the New Jerusalem, they find the saints there intrenched. But the saints can never enter there in mortality; for in it (Rev. xxii. 3) is to be “the throne of God and the Lamb;” and there “his servants (are to) serve him; they shall see his face, his name shall be in their foreheads, and they shall reign forever and ever.”

Clearly, then, it is in the Holy City where, for a thousand years before this last assault, the subjects of the “first resurrection” shall live and reign “with God and Christ.” But the close of the period shall not terminate the reign; for it shall continue “forever and ever.”

Let us collate this with Isa. liv., which the Holy Ghost has applied to the New Jerusalem, the mother of all the saints, in Gal. iv. 26.

The apostle introduces the passage by quoting the first verse of the chapter, as the woman unblest with children, like Sarah, the *wife* of Abraham; while Hagar, the *bondwoman*, was fruitful. Hagar was the *type* of Jerusalem, which is now, and with her natural children, in bondage. But Sarah, the *type* of the New Jerusalem, the mother of the free children, which all Christians are, was at length remembered. This city, so long in widowhood, without children, is at length to have “many more children than” ever the old city had.

Now mark her glory, and what awaits her (Isa. liv. 11–17).

“O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Thus we have the glory of the "New Jerusalem" of Rev. xxi. appropriated to her. So, as around that New city, we are told of a gathering host who shall come against her. "All they shall gather together against thee, but not by me." Satan gathers them, as in Rev. xx. So, also, their fate is the same. "Whosoever shall gather together against thee shall fall for thy sake. No weapon that is formed against thee shall prosper."

Here we have, not by name, but by character and action, the Gog and Magog of the Apocalypse, coming against the *beloved city*, but only to fall.

But who are this Gog and Magog? You say, the multitude of the ungodly who during the

millennium have been held in restraint by the prevailing *spiritual life*, but now, deceived by Satan, are organized into a *party*, and follow him in this assault on the saints.

But I have proved, 1. That the day of judgment "of the dead" precedes the millennium; for it is at the sounding of the seventh trumpet. 2. I have proved that at the sounding of that trumpet all God's servants are to be rewarded. 3. I have proved that at that time those who destroy the earth are to be *destroyed*. All this precedes the millennium. 4. I have proved that all the *proud*, and all that do wickedly, are, at the time the Lord makes up his jewels, to be burned to ashes; and the righteous tread them down. Then there will be no *tares* among the *wheat* during that period; for the tares will have been gathered to burn, and have been burnt. But the "Sun of Righteousness" will shine on the saints, and they will "shine like the sun in the kingdom of their Father." But the declaration (Isa. xxiv.), "after many days they shall be visited," and the implied assurance of Rev. xx. 5, that "the rest of the dead" shall live again after "the thousand years are finished," together with the positive assurance of Christ that all the wicked dead shall come

forth unto "the resurrection of damnation," will provide a sufficient multitude to meet the description, "like the sand of the sea."

They come not from any one nation, or quarter, but "from the four quarters of the earth." Just in those four quarters all the wicked will rise from the dead. "But they are nations!" And where, if they are the wicked raised from the dead, does their nationality come from? If Satan is to have, as you intimate it is probable he will have, a hundred or two of years for his "little season," he will have no more difficulty in organizing these resurrected subjects than he would the *party* you propose to give him. So that is all provided for on your own plan.

One more objection I will anticipate. If Gog and Magog are the wicked dead raised to a bodily life, how are they to be *devoured* by "fire from God out of heaven," as we are told that company are, while encompassing the Beloved city?

The first thing to be settled, in answering the question, is, What is the meaning of the word *devour* (φαγεῖν)? The *usus loquendi* of the word is, to *absorb*, or *swallow*. As in Matt. xiii. 4: "and the fowls of the air came

and *devoured* them." The word is used in reference to Christ. "The zeal of thy house hath *eaten me up*." (John ii. 17.)

In both these texts the word has the idea of *swallowing*, or absorbing. Let us attach the same meaning to the word in this place, and suppose a *fiery cyclone* to descend from heaven and swallow the wicked, as the fowl does the seed, and thus remove and cast into the lake of fire the whole multitude, and the thing is plain.

YOUR SEVENTH ARGUMENT.

"VII. The clause, '*This is the first resurrection*' (verse 5), which is thought to prove it literal, seems to me, if it prove anything, to prove the reverse. It is reasonable — say the pre-millennialists — to suppose, that, if the second or last resurrection be literal, the first will be so also, differing from the second only *in time*. Unfortunately for this reasoning, what is said in the verse immediately following contradicts it. 'Blessed and holy is he that hath part in the first resurrection; on such the *second death* hath no power.' (Verse 6.) Here the first resurrection and the second death are intentionally brought together and contrasted.

Is the first death, then, of the same nature with the *second*? Does the one merely *precede* the other? No; the first death is that of the *body*, the *second* that of both *soul and body*: the first death is common to the righteous and wicked; the second is the everlasting portion of the wicked, and of them alone. To *suffer* the first death for Christ is made the ground (not, of course, the meritorious ground) of escaping the power of the second death. 'Be thou faithful unto death,' said Christ to the church of Smyrna, 'and I will give thee a crown of life. He that overcometh shall not be hurt of the second death.' (Chapter ii. 10, 11.) Now, as exemption from the power of the second death is here made to rest upon a certain *character*, namely, fidelity to Christ even to death, and in our millennial chapter, exemption from the power of the same second death is made to rest upon *participation in the first resurrection*, is it not reasonable to conclude that this 'first resurrection' is meant to signify a certain character in the present life, and not the possession of *bodily resurrection and glory*?" (Pages 341, 342.) I reply, Not at all.

"Exemption from the second death," and "part in the first resurrection," is made to rest

upon *OVERCOMING*. When we are told of the "first resurrection," that they are "*holy*," and on such the second death hath no power, what is it but saying that all those who have part in "the first resurrection" *have overcome*, and are thus *secure from the second death*, which they could not be unless they had *overcome*, for that is the condition on which the assurance rests? If they were only in the *process of overcoming*, — that is, were still in the fight, — there would be no more security for them than when John wrote in Christ's name to Polycarp, and through him to all who should *overcome*, that "he that *OVERCOMETH* shall not be hurt of the second death." If these had not *overcome*, the assurance was not yet theirs. But the assurance was given them; therefore they had *overcome*, and were beyond probation; and hence their resurrection could only be *literal*.

COUNTER-ARGUMENT VII. — Those who have part in the "first resurrection" are to "live and reign with Christ a thousand years." But "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. xv. 50-53.) What, then, is the necessary physical qualification for that inheritance? Shall we die, and enter there in

spirit? No; for "we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Until such change has taken place there can be no living nor reigning with Christ, or inheriting the kingdom.

YOUR EIGHTH ARGUMENT.

In concluding your *seventh argument*, you remark, "The seven foregoing arguments may be said to have been gathered from the *surface* of the passage; the two following, with which I will conclude, are suggested by a narrower observation of the vision." You then proceed to your argument.

"VIII. It is a fatal objection to the literal sense of this prophecy, as announcing the bodily resurrection of dead and change of all living saints, that it is exclusively a martyr scene, the prophet beholding simply a resurrection of the slain; whereas this very circumstance eminently favors the figurative sense."

"The vision is described first generally, and then in detail."

"Two companies also are seen in the vision,

and in two successive and opposite conditions: first, as dead and dishonored; next, as risen and reigning.

"Thus: GENERAL DESCRIPTION OF THE VISION. — 'I saw thrones, and they sat upon them, and judgment was given unto them.'

"DETAIL. — *First Company seen Dead.* — 'And (I saw) the souls of them that were beheaded for the testimony of Jesus and the word of God.'

"*Second Company seen Dead.* — 'And (I saw) such as had not worshipped the beast, neither his image, neither had received his mark upon the forehead, nor upon the hand.'

"*Both Companies seen Risen and Reigning.* — 'And they lived and reigned with Christ a thousand years.'"

I admit the correctness of *your* "general description of the vision," but not of *your* "detail."

Some persons were seen enthroned. Who were they? Some persons were seen as having received judgment. Who were they? The verb *sat* demands a nominative, and the pronoun *them* demands an *antecedent*.

In the One coming from heaven as a warrior, and "the armies of heaven who followed him"

(Rev. xix. 11-13), we have both a *nominative* for the *verb* and *antecedent* for the *pronoun*, without the necessity of *manufacturing* a subsequent nominative by a *forced* paraphrase.

Dan. vii. 22 furnishes a solution of the difficulty under which you labor. You have conceded that the judgment of the *Ancient of Days* is the judgment and overthrow of the "little horn," and that the "little horn" and *beast of the Apocalypse* are identical.

But to the text. "I beheld, and the same horn made war on the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Again (verses 26, 27) the prophet says, "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

So, also (Rev. xix.), we have a manifestation of Christ and the saints coming from heaven for the utter overthrow of the beast, and all their confederates. This done, thrones appear

and the victors "*sat* on them, and judgment was given them," just as the saints of Daniel (7th chapter) received judgment and took the kingdom.

There is no classification of saints in Daniel (7th chapter), but it is "saints of the Most High" in general—all saints.

Your first class in your detail you make to be the beheaded martyrs, and appropriate them to the persecutions under pagan Rome; and the second class you make the "rest of their brethren and fellow-servants who should be killed as they were" to be the slain under papal persecutions.

Does the language of the text warrant any such distinction? Was it not the *slain* who cried under the altar? Was it not the souls of them that were beheaded whom John first recognizes? (Rev. xx. 4.) Why not let it stand as the Book does—let "*beheaded*" stand for all the "*killed*" and "*slain*"? You are under the same obligation to find a class for the *Mohammedan*, *Arian*, and infidel martyrdoms as for pagan Roman and papal Roman martyrdoms; why not? "Beheaded" is the synonyme for "slain" and "killed" in general.

Your second class are not classified in the

text as either *slain* or *beheaded*, but as persons "who had not worshipped the beast," &c.

REVISED GROUPING.

If I were to attempt a classification of the characters of the text, I should group *the saints as a whole* in the phrase, "And *they* SAT upon them, and judgment was given unto them," so as to correspond with Dan. vii. 22, embracing all saints. Then I should recognize in this body two special classes: first, all the martyrs, represented by the souls of them which were beheaded, and they lived, or were resurrected; next, those who lived under the reign of the beast, and refused (like the three Hebrew worthies) to worship the image, even in the face of death, and got the victory over beast.

If, as you hold, the papacy is the beast, do you believe that all who have lived under its rule, and have not worshipped it, have been killed? I know you would not affirm it. Then there will be a class living in the days of the beast's rule who will not worship him, nor receive his mark, and yet will get the victory, and escape death. Yet "standing up stiffly" for Christ, they will be entitled as much to the honors and reward of martyrdom as those who

actually die for Christ. These will all be found in the class of the "first resurrection," as well as those who were beheaded.

The MARTYRS and VICTORS have here honorable and specific mention, on the same principle that a general, in reporting the conduct of his army in battle, and commending it as a whole for its bravery, takes occasion to specially commend the extraordinarily brave, both killed and escaped. The phrase, "first resurrection," is not designed to describe the *resurrection process*, but the class of persons *first resurrected*, the same as the phrase, "THE ELECTION." (Rom. xi. 28.) "But as touching THE ELECTION, they are beloved," &c. "The election" does not mean the act of electing, but a class of persons elected.

"THE CAPTIVITY."

We have a parallel case in the Old Testament, in Zech. vi. 10: "Take of THE CAPTIVITY . . . which are come from Babylon." "The captivity" does not describe persons going into captivity, nor persons in captivity, nor persons returning from captivity; but persons who had been in captivity and were returned to Jerusalem. They were a *class* designated

by that phrase. So "the first resurrection" designates *the class first resurrected*, not the *process of rising*.

THE CAPTIVITY IN A BODY.

A striking illustration of Rev. xx. 4, is found in Ezra vi. 16 — "the children of Israel." This embodies the nation then dwelling in Jerusalem, embracing all orders, the same as Rev. xix. 14, "the armies *which were* in heaven," embraces all saints.

But Ezra proceeds to classify this company of Israelites: (1.) "The priests and Levites;" (2.) "And the rest of the children of the captivity." This divides the body into two classes; but both "*of the captivity*." *This captivity*, composed of the two classes, "kept the dedication of the house of God with joy."

Another illustration is given us in Ezra vi. 19-21. It relates to the keeping of the passover. "And the children of the captivity kept the passover on the fourteenth day of the first month."

From this verse we should conclude that it was kept *exclusively* by "the captivity." But as we proceed, we find the company again classified. (Verse 20.) "For the priests and Levites were purified together, all of them

were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves." Here we have three classes, but all belonging to the general body "of the captivity." From this verse we would conclude still that all the participants were of that class, and that it was exclusively a passover kept "by the children of the captivity." But verse 21 introduces another class, not "children of the captivity," who participated. "And the children of Israel who were come again out of captivity, AND ALL SUCH as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat."

This was a class who had never been in captivity, but came in *among* "the children of the captivity," and constituted a part of the company who did eat. Why, then, is it twice specifically stated that "The children of the captivity" kept the passover? For the reason that the *great body* were of that class, and the *few* were admitted, and had part *AMONG* "the children of the captivity."

Now let us apply this rule to Rev. xx. 4, keeping in view the fact that "the first resurrection," like the phrase, "the captivity," designates a class.

1. *The general statement.*—"I saw thrones, and *they* sat upon them, and judgment was given unto them."

This is done after the fall of *the beast*, identical with the little horn of Dan. vii.; the judgment given, Rev. xx. 4; the same as is given to all the saints, Dan. vii. 22.

Thus all the saints receive judgment at the fall of the little horn, and of the beast, which are identical. Therefore the enthroned ones embrace all the saints in a body, whether resurrected or changed before death, the same as in Dan. vii. 22, they "possess the kingdom." This whole body of saints is classified as "the first resurrection."

In *this body* are two special classes, now to be specified, like the priests and Levites of the captivity; and a class never in captivity, but admitted because they were purified Jews, to the passover kept by "the children of the captivity."

1. "I saw the souls of them that were beheaded for the witness of Jesus and the word of God." This embraces all the martyrs.

2. "And such as had not worshipped the beast, neither his image," &c. This embraces those who, under the beast's rule, refused to

worship, and yet were not slain. And all the changed and translated ones without dying; for there will be such a class.

These two classes lived and reigned, as a part of the enthroned company, with Christ a thousand years." "This (whole enthroned company) is the first resurrection." But do you say, according to your own view, they are not all resurrected saints, some being changed without death? True; and this is what is meant by the next verse: "Blessed and holy is he that has part *IN* (*ev*, *among*) the first resurrection;" a rendering which the common version has given the preposition over one hundred times. The *changed* saints have part *among* the resurrected, as the *purified* Jews in the land had part *among* "the children of the captivity." Being *overcomers* and perfected in holiness, the second death has no power over them more than over the resurrected.

It is only in verse 13 of Rev. xx. that the actual resurrection process is seen and described; and it follows the judgment described in the twelfth verse. That is the trial in which the book of life and the other books are all opened,—“and the dead were judged out of

the things written in the books according to their works." The book of life determines who belong to Christ and who do not. All who are written there are free from sin; for they have been forgiven them and blotted out. They have only good deeds rendered to Christ to meet and to receive their reward. The wicked, having rejected Christ, have no credit for service rendered to a Master whom they refused to serve. So the books only report their sins.

Verse 13 describes the *executive* judgment, which is introduced by the resurrection. That is, as I have before said, an executive proceeding. Thus, "The sea gave up the dead which were in it; death and hades gave up the dead which were in them; and they were judged" — that is, judgment was executed on them — "every one according to their works."

Either these two verses describe two trials, or verse 12 describes a trial, and verse 13 the execution of the judgments of that assize.

Two trials are inconsistent and inharmonious; but a trial, and execution to follow it, is a natural order of things.

The trial here described is general — that is, of all the human race. So, also, is the executive proceeding general, embracing all who are

arraigned and tried. But "every man in his own order" in the resurrection.

That this judgment before God is identical with the judgment under the seventh trumpet is proved — *First*, by the fact that in each case it is the *dead* who are judged. Under the seventh trumpet (chap. xi. 18), we are told, "Thy wrath is come, and the time of the dead that they should be judged." Chap. xx. 12, it is said, "The dead stood before God, and the dead were judged."

Secondly, At the time of the judgment (chap. xi. 18) it is said the time is come "that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great." So that the execution of the judgment of the dead, by the rewarding of all God's servants, is to immediately follow the trial, and implies their resurrection as a part of the reward to be given them.

But the execution of the wicked is also to follow the trial; — "and shouldst destroy them which destroy the earth."

The same characters and order are observed chap. xx. 13. The opening of "the book of life" at the judgment, of verse 12, implies the presence of the saints as well as sinners. So

also in the execution which follows: it is an execution of judgment just rendered on both classes.

It is, therefore, clearly proved that this judgment is the one to transpire under the sounding of the seventh trumpet, and to precede the millennium and introduce it; and hence is a new vision of the judgment and execution identical with Rev. xi. 18.

You will probably ask, Where, then, do you find the resurrection of the just introduced before the millennium?

I reply, Nowhere in the Apocalypse, as a resurrection process, except in the verse already considered (chapter xx. 13). But the concomitant circumstances in connection with which the general testimony of the Scriptures places the resurrection are variously introduced.

1. (Rev. xi. 15-18.) The sounding of the seventh trumpet, introducing the time for the judgment of the dead and the rendering reward to all God's servants, implies that "the resurrection of the just" then transpires. "Thou shalt be recompensed at the resurrection of the just," said Jesus to those who serve him in the person of the poor. Therefore, whenever God's servants are *rewarded*, it is "the resur-

rection of the just;" and hence that resurrection is under the seventh trumpet.

2. Rev. xiv. 14-16, introduces "the harvest of the earth." This vision, with its character and results, is based on Christ's teachings in the parable of the wheat and tares, with his explanation. It is a scene to take place at "the end of the world," when "the righteous shall shine forth as the sun in the kingdom of their Father. This also implies their resurrection. This harvest scene also precedes the millennium.

3. Rev. xvi. 15, 17, we are informed of an announcement of Christ. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garment, lest he walk naked, and they see his shame." It is a note of warning to his people to be at the time spoken of in instant waiting for his coming.

Just as after the ninth plague on Egypt the Lord told his people that they would go from Egypt as soon as the tenth plague came on the land; that they must not put off either clothes, hat, or shoes that night: they must neither lie nor sit down; but with staff in hand be ready for departure. So with God's people under these plagues. The sixth plague will have

come, the seventh and last be pending. When the last comes, the summons for the departure of Christ's people will have come also. The seventh vial was poured out, and from heaven came a voice, saying, "IT IS DONE." It is the signal for the translation of the saints to heaven and the convulsions of nature; and in those convulsions the *final fall of Babylon*, when she will drink of the wine of the fierceness of God's wrath.

The next we hear of the saints, they are in heaven, rejoicing over BABYLON'S DESTRUCTION. (Rev. xix. 1.) "After this" — Babylon's fall — "I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power unto the Lord our God. For true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever."

Who are this "*much people* in heaven," who raise this song of triumph over *Babylon's destruction*? They are those who "are called to the marriage supper of the Lamb," the whole body of saints of God. in their resurrection

state. For this triumph over Babylon merges into the rejoicings of all heaven's host that the marriage of the Lamb is come.

It is then and there, "the God of heaven shall set up a kingdom" composed of all saints, which shall descend to earth, and smite and destroy the great image, — striking on the feet and toes, crushing and removing all these kingdoms, and becoming a mountain to fill the earth.

COUNTER-ARGUMENT VIII. — Having found in the culmination of three successive lines of Apocalyptic visions, the events which are to transpire in connection with the general judgment, the advent of Christ, and reward of all God's servants, the resurrection of the just is involved in each of these lines. Therefore, when Christ with his armies descends to meet "the kings of the earth and their armies," he comes with imperial *title* and *insignia*, to take by conquest the *sovereignty* of that world which at the sounding of the seventh trumpet is declared by voices in heaven to belong to him; and over which "he shall reign forever and ever."

With all these concurring testimonies and circumstances, there is no room for doubt but that the millennial resurrection is a literal and

bodily one, "the resurrection of the just;" and the subjects of it are "the first resurrection;" and all who live till Christ comes will have part *among* them, and be safe from the second death.

YOUR NINTH ARGUMENT.

"IX. My last argument against the literal sense appears to me of itself to settle the meaning of the vision. It can offer no consistent explanation of the '*judgment* that was given unto' the slain martyrs. What judgment was this? Clearly the same that the first company of them *sought*, and were assured they would *get* as soon as the second company were ready to receive it along with them. 'How long, O Lord, holy and true, dost not thou judge and avenge our blood on them that dwell on the earth?' If the two words, JUDGE and AVENGE, here do not mean precisely the same thing, — the latter being explanatory of the former, — they, at least, mean things inseparable from each other, and to be received at one and the same time. When it is 'said unto them, that they should rest yet a little longer until the other company should be killed as they were, the meaning is, judgment shall be given you, and your blood shall be avenged on them that

dwell on the earth,' when that period arrives. Accordingly, when our millennial vision says, 'I saw JUDGMENT *given unto them*,' the martyr companies, it is impossible, I think, to doubt that the meaning is, 'I saw the Lord fulfilling his pledge to the souls under the altar; I saw him *judging and avenging their blood*, and the blood of the other company with them, *on them that dwell on the earth*.' If this be correct, of course *the slain*, and *those who slew them*, must be taken in the same sense. If the judgment is to be given to the martyrs *personally* at the millennium, their blood must also *personally be avenged* on them that dwell on the earth. If the martyrs are to rise bodily from their graves in order that judgment may be personally given them, then their persecutors, every one of them, must be raised from their graves to have vengeance rendered them for the blood of those dear saints which they shed. If Paul, for instance, was seen in this millennial vision having 'judgment given to him' in his individual person, why not Nero here also to have apostolic 'blood avenged on him'? . . . Certain it is that the judgment which John saw the martyrs get brings not up one of the persecutors in their individual *persons*. Have the martyrs been

deceived then? Having asked bread, have they gotten a stone? No; but you misinterpret their petition. The thing *granted* shows what we are to understand by the thing asked. They get judgment on the *cause* that slew them. That, therefore, is the judgment *sought*. It is just the testimony of Jesus once *slain* in the martyrs at length living in their millennial successors — trodden once, but now triumphant. Listen to the following words of the 18th chapter: 'Rejoice over her (Babylon), thou heaven, and ye saints, and apostles, and prophets, for God *hath avenged you on her*. (Verse 20.) Reward her as she hath rewarded you.' (Verse 6.) And again, in chap. xix., 'He hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.' (Verse 2.) Here you have both parties together — the party avenged, namely, the saints, apostles, and prophets, from the beginning; and the party on whom God hath avenged them, namely, Babylon. Over her ruin the whole church of God, of every age, and especially those who fell under her murderous policy, are called to rejoice, as if personally avenged in the destruction of that which destroyed them."

I have given your argument thus fully, because you evidently feel that it is your strongest; and I wish you to have its full benefit.

Let us examine this argument. *If on Paul in person, why not on Nero?* Did the martyrs ask for vengeance on *Dead Nero*? Not at all; but "*on them that dwell on the earth.*" Was it given? Read the context. "The beast was taken, and with him the false prophet which wrought miracles," &c.; "and these both were cast alive into the lake of fire," &c. "And the remnant," "the kings of the earth and their armies," "were slain with the sword of him that sitteth on the horse; and all the fowls were filled with their flesh." Was not this what the martyrs asked? But what was the *judgment given* the saints? It was a *trial*, and *award of judgment* to the saints as AGAINST their foes — taking the kingdom from the one, and awarding it to the other class. (Dan. vii. 22, 26, 27.) But the judgment goes further than this. For under the seventh trumpet, which precedes the millennium, the judgment is held also *on the dead*. So that it is a personal trial and award of vengeance on every unrepentant persecutor of all time; and he receives his final and eternal award at that assize, its infliction beginning

immediately in his imprisonment in hades a thousand years, and then the second death, after his resurrection, "when the thousand years are finished."

Again you say, "I am far from denying that this righting of the cause of Christ and his enemies involves an *ultimate* resurrection of the persons of all on either side: 'to everlasting life' in the one case, and 'to shame and everlasting contempt' in the other."

In this concession, it appears to me that you have yielded the whole ground by admitting that there will be an "*ultimate bodily resurrection*," in which the personal avenging will be complete.

I have proved that the time for the final and general judgment will transpire before the millennium, when every human being will be tried, and his award rendered, and its execution immediately commence. You quote, in proof of this, Dan. xii. 2: "Some to everlasting life, and some to shame and everlasting contempt." You thus admit this to be "an ultimate bodily resurrection." I agree with you. I will now show that the first order of *this resurrection* will be *pre-millennial*.

The character described in Dan. xi. 36-45,

compared with 2 Thess. ii. 4, will be seen to be Paul's "man of sin." I think this is conceded by all expositors, except a few who apply it all to Antiochus Epiphanes. But this power is the last of earth's monarchs who exist and come to their end before the *ultimate resurrection*. This agrees with Paul in reference to him: "Whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming."

Daniel says, "He shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince who standeth for the children of thy people. And there shall be a time of trouble, such as was not since there was a nation, even to that same time; and at that time thy people shall be delivered — every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

It appears to me that by your concession, you are shut up to the faith of the *pre-millennial resurrection*; for between the fall of "that man of sin" and the *standing up of Michael* and the *ultimate resurrection*, there is no period

left for the millennium. The end of the man of sin: then, "at that time, Michael," &c. This either means that Michael will stand up at the ending of "the man of sin," or during his reign. I incline to the latter view; but certainly not long after his fall, even if it is simultaneous with it.

This being the case, this argument utterly fails you by your own concession.

But I wish to say a few words more on the subject of the judgment which the saints receive at the introduction of the millennium.

1. All the governments of earth are judged, condemned, and given up to destruction. (Dan. ii. 44.)

2. "The beast" (Dan. vii. 11) "is destroyed and given to the burning flame," or "cast into the lake of fire." (Dan. vii. 11; Rev. xix. 20.)

3. The dominion of the little horn is taken away. (Dan. vii. 26.)

4. The wilful king (Dan. xi. 45) comes to his end.

5. The man of sin is destroyed by the brightness of Christ's coming. (2 Thess. ii. 8.)

6. The false prophet goes with the beast into the lake of fire, their eternal portion. (Rev. xix. 20, xx. 11.)

7. Babylon sinks to rise "no more at all." (Rev. xviii. 21.)

8. The devil is chained and imprisoned for a thousand years. (Rev. xx. 2, 3.)

9. All the proud and wicked are burned to ashes. (Mal. iv. 3.)

All this is *avenged* "on them that dwell on the earth."

The judgment given awards the kingdom to the saints when it takes it from their foes. (Dan. vii. 18, 22, 26, 27.)

Finally, the judgment awarded is personal and eternal (Matt. xxv. 31-46), to be *executed* as God ordains, as to time.

It glorifies the saints instantly, and sends the wicked to hades.

You further remark in argument nine (page 258), "But if you *raise* the platform of the vision on one side into the celestial and eternal region by bringing up the martyrs into glory at the millennium, you must not *sink* the platform on the other side by leaving the persecutors to rot quietly in their graves for a thousand years more. This is a clumsy expedient, which creates more difficulties than it removes, and in the case of our vision, fails, as we have seen, to meet the requirements of the text."

If I *raise the platform* by bringing up the martyrs at the millennium, and find a warrant in Scripture for it, and that same Scripture informs me that "the rest of the dead lived not again until the thousand years are finished," is it not my business to believe it, rather than to say, "This is a *clumsy expedient*, which creates more difficulties than it removes"? I have found a plain and positive declaration that when *the Lord makes up his jewels*, all the wicked shall be burned to ashes, and the righteous shall tread them under foot. I have found that the doom of all the wicked, or all who are not written in the book of life, are, as their final portion, to be cast into the lake of fire — the second death.

This gives us two destinies for all the wicked, — the first and second death, — which, on any other hypothesis than their subsequent resurrection, are utterly irreconcilable with each other. But with my interpretation, they are in perfect accord with each other. Which, then, shall I accept?

Again you say, —

"To put this argument, then, in a single sentence, the 'judging' and 'avenging,' if not precisely the same thing, plainly go together: as

in the petition, so in the bestowment; the thing meant is one and the same *interposition in favor of* the one party, and *against* the other, with reference to the *cause* at the millennium, and at the great day with reference to the *persons*, when all who have had anything to do in the conflict shall 'go to their own place.'"

In accordance with my view, both the *cause* and *persons* are avenged at one time, and each individual sinner, as well as all organized powers of evil, will be overthrown. The Apocalyptic beast and false prophet are the principal agents of evil in the close of the conflict; especially are they the ones who demand universal worship on pain of death, and inflict all manner of evil on the saints. Do they not, if we take the literal view of it, get their personal, final, and everlasting retribution at the millennium? Read the language (Rev. xix. 20): "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were CAST ALIVE INTO THE LAKE OF FIRE, burning with brimstone." This, then, is personal and final vengeance, as we read (chapter xx. 10): "And the devil that

deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and *they* shall be tormented day and night forever and ever." Thus, having already been in "the lake of fire" a thousand years when the devil is cast there, they are still to "be tormented forever and ever." The martyrs and saints, then, are to have a *personal resurrection*, and be *personally avenged* on their principal adversaries at the millennium, who, instead of "lying rotting in the grave for another thousand years," are in "the lake of fire, the second death," enduring their eternal torment.

Thus your condensed argument also falls to the ground, and the literal is proved to be the true sense of "the first resurrection."

But the devil and the wicked are no less suffering the penalty of the law while confined in *hades*, under sentence, awaiting the extreme penalty, than when finally "cast into the lake of fire," "the second death."

To illustrate. A prisoner in court is convicted of a capital crime, and the judge sentences him thus: "The sentence of the court is, that you be taken from hence to the prison from whence you came, and on Friday, the

27th of March, between the hours of eleven and one o'clock, that you be hung by the neck until you are dead;" would he not as actually be suffering the penalty in prison, during the intermediate time, as when the drop fell? Certainly he would. But his imprisonment before conviction and sentence would not be a penalty, but a necessary restraint. The nature of the imprisonment changes the moment he enters prison, under sentence of imprisonment, awaiting the extreme penalty, the imprisonment being a part of the sentence.

All the wicked who ever lived will be under this preliminary punishment from the "time of the dead that they should be judged" (Rev. xi. 18) under the sounding of the seventh trumpet, and sentence is pronounced by Christ, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels," as positively as when, at the end of the thousand years, the devil, and all who are not written in the book of life, are cast into the lake of fire.

COUNTER-ARGUMENT IX. — I am most happy, my dear sir, to shake hands with you on your NINTH PROPOSITION (page 308): "At Christ's second appearing, 'the heavens and the earth that are now,' being dissolved by fire, shall

give place to new heavens and a new earth, wherein dwelleth righteousness without any mixture of sin; good unalloyed by the least evil."

This *proposition* seems rather the summing up of your argument in Chapter XII. (page 292) than the elements of a new argument. But I regard your argument, as a whole, found in Chapter XII., as unanswerable, establishing the doctrine of the dissolution and restitution of this material earth and heavens, at the period of the second advent, beyond successful controversy. But I am not prepared to admit the statements of the closing sentence of the proposition, if you intend to embrace in it the idea that there *never will be in it the least evil*. I cannot admit this so long as it is written (Rev. xx. 8, 9) that the devil, Gog and Magog, a company like the sand of the sea, went up on the breadth of the earth, gathered from its four quarters, and "compassed the camp of the saints and the beloved city." But it is the last of the evil; for they all find their portion, after this, *in the lake of fire*.

But so far as the restitution is concerned, being at the period of the second advent, we are one.

But it is in reference to your remarks following *proposition ninth* (pages 308, 309), I propose to found *my counter-argument*.

You say, "The observations already made sufficiently illustrate this proposition. But as I have been silent on one of the passages placed in the forefront of this chapter, I may here state wherein its importance in the present argument appears to me to lie. I refer to Rev. xx. 11, xxi. 1: 'I saw a great white throne, and him that sat on it, from whose face the heaven and earth fled away, and there was found no place for them. . . . And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and there was no more sea.'

"That the change here described is *posterior* to the last judgment, and not *prior* to it, has been fully proved by writers on both sides of the millennial controversy; by *Mr. Birks*, for example, and by *Mr. Gipps*. By putting this passage, then, in Revelation alongside of the passage in Peter, we obtain the following argument, which I believe it to be impossible to answer: "The conflagration and passing away of the heavens will be 'as a thief in the night, *in*' or '*at* the day of the Lord'—the time of his second advent. (2 Pet. iii.)

"But the fleeing or passing away of the earth and heaven is *posterior* to the last judgment, and consequently of the millennium. (Rev. xx. 21.)

"Therefore the second advent is posterior to the millennium."

In reply to this syllogism, I deny your major premise, "That the passing away of the heavens will be 'as a thief in the night.'"

"The day of the Lord will come as a thief in the night." (2 Pet. iii. 10.) The passing away of *the heavens* is one event of that day. If there were nothing else embraced, or to be done, in that day than the passing away of *the heaven*, your major premise would stand.

You say, in your summing up of the argument (page 310), "We have seen that when Christ comes, the whole human race will be *tried* together for eternity AT HIS JUDGMENT SEAT."

This, too, is a mistake. The 12th verse of Rev. xx. says, "I saw the dead, small and great, stand before God; and the dead were judged." It is before *Christ's judgment seat* "we must stand" "to receive in body." (2 Cor. v. 10.) Christ is the *executor* of judgment; but "God IS JUDGE HIMSELF." (Ps. l. 6.)

You must meet the fact that the time for "the dead to be judged" is chronologically located under the sounding of the seventh trumpet, before your syllogism is of any force. When you can *transfer* the sounding of the seventh trumpet to the end of the millennium, your conclusion will be legitimate — not before.

Having thus shown the fallacy of your syllogism, I propose in an amended form to turn it against you as my Counter-argument IX.

It will stand thus: In connection with the second advent, "The day of the Lord will come as a thief in the night," "in which (day) the heavens shall pass away with a great noise, and the elements melt with fervent heat." (2 Pet. iii. 10.)

But the second advent will take place *posterior* to "the judgment of the dead" under the sounding of the seventh trumpet, which precedes the millennium. (Rev. xi. 18.)

Therefore the dissolution and restitution of the material heavens and earth will take place at the introduction of the millennium.

On which side the strength of this argument lies, our readers must of course be the judges.

When you say, as on page 293, "The pre-millennial theory will never survive the recep-

tion of these passages (2 Pet. 3; Rev. xx. 11, xxi. 1) in their obvious sense; they describe a conflagration to take place when Christ appears the second time, which it is utterly inconceivable should occur before the millennium,"—you evidently had not weighed, as you might have done, the events to take place under the sounding of the *seventh trumpet*. That fixes the whole series connected with the Lord's coming *prior* to the millennium.

On the same page you say, "I. When we turn to the descriptions of the world's condition in the latter day, we not only find no intimation of such a change as is here described, but everything to prove that there neither will nor can be such a pre-millennial revolution upon the globe we inhabit. Earth and sea are precisely where they were and what they were. Not a place disappears; not a feature of anything is changed. Not to speak of Assyria and Egypt, Elam and Shinar, Pathros and Cush, Hamath and the islands of the sea,—the borders of Palestine are given the minutest geographical and topographical precision, as if nothing had happened to disturb them. Mount Zion is still the mount it ever was; and Engedi, and En-eglaim, and 'the way to Hethlon, as

men go to Zedad,' and Gilead and Jordan, and the waters of strife in Kadesh, and the Great Sea (Ezek. xlvii.), and every place as it was. . . . Any nations of the earth not coming up to Jerusalem to worship, upon them is to be no *rain*. But whereas 'the family of Egypt have no rain,'—their land being watered by the bounteous Nile,—some other plague shall visit them. 'If the family of Egypt go not up that have no rain, there shall be the plague where-with the Lord will smite the heathen,' &c. (Zech. xiv. 17, 18.)

"So much for the physical condition of the earth, and of all that contributes to make and keep it what it is. But we find its *inhabitants* as unaffected as itself by any such conflagration as Peter describes. We find Jews and Gentiles transacting their affairs, secular and religious, precisely as before, and without the briefest interruption. Now, what are we to make of all this? It is met in various ways, all equally at variance with the express words of the passage before us."

"1. Some, finding the sheer impossibility of believing that such a conflagration as Peter predicts is consistent with the unaltered condition of the earth and its inhabitants during

the millennium, candidly admit that it cannot be pre-millennial; and agree with us in referring it to the close of the thousand years. Such are Mr. Burgh, Mr. Tyso, and Mr. Ogilvy. . . .

"But how, you ask, do (they) reconcile this attempt to place the conflagration a thousand years after Christ's coming, with the words of the apostle emphatically connecting it with the very act of coming? 'The day of the Lord will come as a thief in the night, *in the which* the heavens shall pass away,' &c. All the answer we get is, that this day is a thousand years long, and it is only in the day; it may as well be at the end as at the beginning of it. This, however, will never do, for it runs counter to the express object of the apostle in introducing the subject. He had been reminding them that the old world had been destroyed by water, and intimating that 'the heavens and earth, that are now, are reserved unto fire against the day of judgment and perdition of ungodly men;' and having explained the merciful design of God in delaying this fire and the execution of his vengeance against the ungodly,—from which men flatter themselves that it will never come,—he warns such that it will burst upon them when least expected. 'But the day of the Lord will come as a thief

in the night; in the which the heavens shall pass away,' &c. Manifestly, therefore, it is the conflagration itself which is to take the world by surprise, rushing upon it 'with a rushing noise,' just as the antediluvians 'knew not until the flood came and destroyed them all.' No thousand years, therefore, are to intervene between 'the day of the Lord' and 'the passing away of the heavens.' Nor, indeed, would the thousand years save the theory, since, as we have seen, the last judgment is outside the thousand years altogether, and even after the expiry of the 'little period' which succeeds the thousand years."

Evidently you designed this to bear particularly against the pre-millennialists of your *second class*. Therefore I shall not attempt a reply, only so far as my own views are affected.

1. With regard to the difficulty of reconciling the pre-millennial advent and conflagration with those texts you quote from the Old Testament, your theory has more to fear than mine. You are compelled to have a yet future restoration of Judaism in Jerusalem for a thousand years, or by a *mystical* interpretation of the passages neutralize their obvious import; making of them something entirely foreign to the language. I have no such difficulty. Believing

the statements of the New Testament to be complete in themselves as a revelation of yet future events, and that Christ and his apostles have brought forward and reaffirmed in the true form in which they are now to be fulfilled, all the promises and predictions of the Old Testament which are ever to be accomplished in the future,—and finding no intimations in the New Testament of any such state of things as both yourself and your opponents believe the Old Testament warrants,—I leave them all behind, and rest on Christ and his apostles for full and correct information as to the events of the future. Whatever they quote from the Old Testament and refer to the future, I believe will come to pass in its appointed time just as they state it. But the state of things described in the Scriptures you have quoted, being utterly inconsistent with the entire teachings of Christ and his apostles, I conclude that, when the Jews rejected Christ, the time for their accomplishment forever passed by; and that, so far as they are concerned, the conflagration may take place at any time unaffected by any of their requirements.

2. As to the attempt to reconcile these texts with 2 Pet. iii. by pre-millennialists, I do not see that they meet the case. Nor do I see the

force of your remarks on the text, when you insist that Peter manifestly referred to the suddenness of the conflagration when he wrote, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away," &c. I am at a loss to conceive how he could more clearly express the idea that it is "the day of the Lord (which) shall come as a thief." Paul wrote in the same words (1 Thess. v. 2): "For yourselves know perfectly that THE DAY OF THE LORD so cometh as a thief in the night."

Let us also examine Peter's argument on this question. He starts with the assertion that the scoffers of the last days will ask, "Where is the promise of his coming?" The subject, then, is the Lord's coming. It is the *great event* of the day of the Lord, towering above all others. The incidents of the day will be various, but all clustering around the *great event*. The day of the Lord unquestionably embraces all the events of the day of judgment and the eternal establishment of the kingdom, which under the seventh trumpet (Rev. xi. 15-19) is proclaimed from heaven to be "our Lord's forever and ever."

You yourself have affirmed in your *minor*

premise to your *sylllogism* (page 309), that the passing away of the "heaven" is *posterior* to the "last judgment." If this is true, — and I believe it is, — certainly if the last judgment is embraced in the events of the day of the Lord, the "passing away" is not the first and sudden event of that day. When our Lord comes as *suddenly as the lightning*, and finds men "in the field," "mill," and "bed," and takes one and leaves another, thus separating the human race, the conflagration is not in process. But the judgment which awards that separation will have sat; and Christ will in that moment have come with a shout, and have sent his angels to gather together his elect.

With the views of the *second class* of writers, to whom you refer as follows, — "2. Others, constrained to admit that the conflagration and the second advent are contemporaneous, and taking both to be pre-millennial, explain the conflagration in a contracted sense, as extending no farther than the *prophetic earth*, or the territory of Rome," — I have no sympathy, so far as their effort to escape the force of your argument is concerned. I regard the attempt as you do, as perfectly futile. But I cannot help thinking Mr. Bonar's question pertinent, "What better can an anti-millenarian say?"

LETTER VIII.

DELIVERING UP THE KINGDOM.

REV. SIR: I now come to a consideration of the delivering up the kingdom to God, even the Father, as taught by the apostle Paul. (1 Cor. xv. 24-26.)

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy shall be destroyed, (even) death."

I have in this quotation adopted, as you will see, your rendering of the last clause. I have in another connection considered your argument on the *enthronization* of Christ in heaven at his Father's right hand; but, in order to have the full bearing of the subject before us in considering the delivering up of the kingdom, I refer to it again.

Your remarks (page 153) will set forth your view of Christ's enthronization in heaven. You say, "These passages (Ps. cx. 1; Acts ii. 34-36; Heb. x. 12, 13; 1 Cor. xv. 24-26) afford abundant materials for settling the whole question of Christ's kingdom. Beautiful is the light they throw on each other. 'Sit on my right hand,' says one of them, 'till I make thine enemies thy footstool.' 'He must reign,' says another, till that be done by his own royal hand. 'From henceforth,' says the remaining passage, — from the time of this glorious *session* and *enthronization*, for they are both one, — 'EXPECTING till' the Father's promise to do it for him be made good, . . . an expectancy commencing from the first moment of his repose in glory, unruffled amid all opposition, and unexhausted by the longest delays, until the day when he shall rise up to the prey."

Your whole difficulty seems to me to originate in confounding the Father's making the Son's *enemies his footstool*, by empowering the Son to conquer them; and the Son's putting down all rule, and all authority, and all power, by virtue of that authority. The actions are entirely distinct — the one the act of the Father, sending forth the rod of the Son's strength,

authorizing him to "rule in the midst of (his) enemies," until all opposing power is put down; the other the action of the Son, exercising the power thus conferred until his mission be accomplished in that conquest. The session as a prince on the *Father's throne* is one thing; and his sitting and reigning on his own throne is quite another. In all my reading of your able works, I have not discovered how you thus confound the two, made so distinct in the Bible. I cannot conceive how you *overlook*, or, if not that, *dispose* of Christ's promise to the *overcomers*, "I will grant to sit with me upon my throne, even as I HAVE OVERCOME and *am set down* with my Father on HIS THRONE." The thrones are two — one his Father's, on which he now sits; the other his own, on which he is yet to sit, and the *overcomers* with him.

It is also a mystery to me, how you make the "throne of God," on which Christ now sits, "the throne of David," on which the Lord God has promised he shall sit and reign forever, to be one and the same.

I cannot solve the mystery of your making his *reign* commence on his ascension to heaven, when you confess that it is at the assize held in heaven for the judgment of *the little horn* of

Dan. vii., when Christ is brought before the JUDGE, and receives his ROYAL INVESTITURE. But you do it; and the system you advocate rests on this foundation. To me it is a system—to use your own language in reference to pre-millennialists, in view of 1 Cor. xv. 24–26—involving you in “inextricable confusion.”

We will examine some of the texts relating to Christ's kingdom.

The prophecies relating to it fix it on earth.

1. The first I notice is Ps. ii. 7: “Yet I have set my king on my holy hill of Zion.” Who says this? The Father. “I will declare the decree: Thou art my Son; this day have I begotten thee.” The Son of God, then, is the King; ZION the place of his reign. Is it, then, to be on earth, or in heaven? On earth. “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” What will he do with the nations or heathen? “Break them with a rod of iron, and dash them in pieces like a potter's vessel.” When is this to be done? When he comes from heaven to fight the great battle. (Rev. xix. 15.) “And out of his mouth goeth a sharp sword.” What is he to do with it? “Smite the nations.” “He

shall rule them with a rod of iron.” Can you fail to see the correspondence of the two passages? The place of enthronement, reign, and inheritance is on earth. The time for it is when he comes from heaven with his armies to put down his foes with his *sharp sword* and *iron rod*.

2. *The 72d Psalm is unquestionably Messianic*, and locates Messiah's kingdom on earth; but the characteristics of it, like Zech. ix. 9, determine it to relate to his first advent. But the promised dominion was “from sea to sea, and from the river unto the ends of the EARTH.” This is confirmed to him in Rev. xi. 15.

3. The 89th Psalm also determines the throne and kingdom of Messiah to be that of his father David. (Verses 35–37.) “Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.”

If David reigned in heaven, or his throne was ever there, then will Christ's throne, as his son and successor, be there also. But if David's throne was set on earth, and his do-

minion purely earthly, then will that of Christ follow on earth.

4. The 132d Psalm, like the 2d, fixes the throne of the *anointed* on Mount Zion as the Lord's chosen rest forever, where he will dwell. (Verses 11-14.)

5. The prophet Isaiah's wonderful prediction (chapter ix. 6, 7) not only gives the Messiah the throne, but kingdom of David, which certainly was on earth. "On the throne of David and his kingdom to order it and establish it with justice and judgment, from henceforth and forever." Will this be done? "The zeal of the Lord of hosts shall perform this."

To pass over other predictions in Jeremiah, we come —

6. To the fall of David's house in the days of Zedekiah, king of Judah. (Ezek. xxi. 25-27.)

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

That this prediction was intended to be understood literally, is proved by its exact accomplishment hitherto. From the captivity of David's house, 588 B. C., until now, although Judah dwelt in the land hundreds of years, and David's royal line continued distinct till Christ came and proved his pedigree and royal rights, yet that throne, crown, and kingdom have never been restored. Will it be in the Messiah when he comes again? It never was in heaven; it was on earth.

7. We turn next to Dan. vii. 13, 14. Fortunately you have given all I ask on this text as to the person of the Son of man — Christ; as to the ANCIENT OF DAYS — God the Father; as to the judgment; the session for the judgment of "the little horn;" as to the object for which the Son of man is brought into court; to prefer his claim before the Father, and receive his investiture of authority. So far we are one. Were the kingdom and dominion given him in heaven or on earth? Let the WORD answer. "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." This relates most certainly to things of earth.

THE NEW TESTAMENT STATEMENTS AGREE WITH

THOSE OF THE OLD, THAT CHRIST'S DOMINION SHALL BE ON EARTH, OR I SHOULD REGARD THEM AS FORFEITED.

1. The announcement of Gabriel before Christ's birth. (Luke i. 31-33.)

"Thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." David reigned only on earth; the house of Jacob was the twelve tribes of Israel, and constituted a nationality and kingdom on earth, over whom David reigned. Will the promise be fulfilled? can it be fulfilled by placing Christ on the throne of God *in heaven*, where he now sits?

2. The parable of the tares and wheat (Matt. xiii. 24) locates his kingdom on earth.

The subject of the parable was "the kingdom of heaven." Christ likens it to a man who sowed good seed in his field, and his enemy sowed tares in the same field, where they grew together until the harvest, when they were separated by gathering the tares to burn and the wheat into the owner's barn.

Christ expounded this parable by saying, "He that sowed the good seed is the Son of man; the good seed are the children of the kingdom. The field is the world" (or globe); "the tares are the children of the wicked one, and the enemy who sowed them is the devil." "The harvest is the end of the age, and the reapers are the angels." "As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

The field where the wheat and tares grow is the locality of the kingdom; for the angels are to gather the tares out of Christ's kingdom. To make that kingdom, as many do, to mean the church, is to contradict Christ's words, who says it is the *kosmos*, or globe. Then the globe is the kingdom which he, according to the 2d Psalm, is to inherit to its uttermost parts. This, then, is the *kingdom of God*, in which, after the wicked are gathered out, the

righteous shall shine forth like the sun. The time for this is at the end of this age or dispensation. The kingdom of Christ, then, is not in heaven, but on earth.

3. Our next passage is found in Matt. xxv.

34. It is Christ's award to the righteous, when he comes "in his glory, and sits on the throne of his glory," with his saints at his right hand. "Then shall the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the (*kosmos*) world." Then the world was designed from its foundation to be the kingdom of Christ, and to be given to the righteous. This is to be done "when the Son of man shall come in his glory, and all the holy angels with him;" "THEN shall he sit upon the throne of his glory."

4. The Lord's prayer teaches the same truth. "Thy kingdom come, thy will be done on earth as it is in heaven." God's kingdom is to be located on earth, and his will be done here as perfectly holy beings do it in heaven. It can never be till immortality is given.

5. The parable of the nobleman who "went into a far country to receive for himself a kingdom and to return;" who, "when he was

returned, having received the kingdom," called his people for settlement with all the parties concerned, good servants, evil servants, and citizen enemies, also locates the kingdom here, from whence Christ, the nobleman, went to heaven; and from whence, when he has received his *investiture*, he will come again to earth. (Luke xix. 11-27.)

6. Paul, when he wrote to his son Timothy, taught the same doctrine. (2 Tim. iv. 1.) "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Thus, again, Christ's second appearing and his kingdom are connected, and located here.

7. We return again to the Apocalypse, that great central text which, beyond all successful controversy, determines the time of Christ's *royal investiture* to be at the time of the general judgment, during which assize, not "the beast," or "little horn" alone, shall be judged, but THE DEAD also. (Rev. xi. 15-19.) That this is the time of his royal investiture, verse 15 plainly teaches. "The seventh angel sounded; and there were great voices in heaven, saying (I quote your rendering), "THE SOVEREIGNTY OF THE WORLD HATH BECOME OUR LORD'S AND

HIS CHRIST'S; AND HE SHALL REIGN FOREVER AND EVER."

Thus we have *seven* distinct testimonies in the Old Testament, and an equal number in the New Testament, here concentrated (but there are many more in each Testament), all agreeing that Christ's kingdom is THIS WORLD (regenerated, of course), and the time of his *reign*, or *investiture*, at the general judgment and second advent.

This being true, the doctrine of his investiture at his ascension is not true, unless you can show that he is twice invested with the same royalty.

You have abundantly proved what all premillennialists accept most cordially, that when Christ arose from the dead and ascended to heaven, he was *exalted* as a PRINCE and SAVIOUR. But I have shown several times, in these Letters, that it is on his Father's throne, or throne of God, he is now seated; and is "PRINCE of the kings of the earth." But you have failed to produce a single text which shows him now to be seated on his OWN throne as a *reigning* king. You have asserted that he is seated on his own throne, "the throne OF DAVID," and "the ONLY THRONE HE WILL EVER HAVE;" but the proof is entirely on the other side.

If Christ is brought before God at the judgment described Dan. vii. 9-14, and invested with *universal* and *eternal* dominion over the earth, — and then at the *seventh trumpet* of the Apocalypse the same thing is done, and the Apocalyptic judgment is positively declared to be "the time" when "the dead are judged" and all the saints and prophets receive their reward, — then the scenes are identical, and Daniel and John both describe the general judgment. And it is at the end of this dispensation, "the little horn," "beast," "man of sin," "Antichrist" (or whatever other name is given that power), comes to his end, "and judgment (is) given to the saints of the Most High, and the time (comes) that the saints possess the kingdom." At the fall of "the little horn" (Dan. vii. 26), as the award of the judgment before the *Ancient of Days*, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

But Christ informs us that it is "when the Son of man shall come in his glory, and all the holy angels with him," that "he shall sit upon

the throne of his glory," and give the saints "the kingdom prepared for" them "from the foundation of the world."

DELIVERING UP THE KINGDOM.

Having now so fully established by Scripture testimony the fact that it is only at the close of his session at the right hand of God, and at the general judgment, which is at the *seventh* and *last trumpet*, and *before the millennium*, that Christ receives his *royal investiture*, it follows that his "reign," referred to 1 Cor. xv. 24-26, is his millennial reign, including the "little season" which follows it, *even* until the last of his foes are cast into the lake of fire, and the earth is forever at peace. Then he delivers it up to the Father, "that God may be all in all," and the Son subject.

You maintain that his reign is such as he now exercises, "until all rule, all authority and power," *is put down*, including death itself, before he closes this session at the right hand of God.

If I understand your meaning, you maintain, that when Christ comes, at the *expiry* of the millennium, the earth will be full of wicked nations, Gog and Magog, to be destroyed; that

all the wicked who ever lived will be to be raised and judged, and cast away; that the devil will be to be finally put down, and cast into the lake of fire. Now, how is all this to be done after he leaves his Father's right hand if it is done while sitting there?

But I have shown that it is just when he leaves *God's throne* to come in glory that he *receives his kingdom*, and comes for the express purpose of a "reign" of conquest. That *reign*, commenced at his second advent, is shared by his people, to whom he gives the kingdom under the whole heavens; they are all enthroned. The beast and false prophet receive their *ETERNAL DOOM* at the beginning of the thousand years, and the devil shares the same fate at the end, as do, also, the whole host of the unsaved.

If there is any meaning in words, the *eternal judgment* begins with the beast and false prophet at the beginning, and closes with the devil and his hosts at the end of the thousand years *and little season*. That God has a perfect right to make such an arrangement, you will not deny; that he has done so, the Word declares.

THE TIME OF DISSOLUTION AND RESTITUTION OF
THE EARTH.

The question, Will the dissolution of the present heavens and earth, and the development of the NEW HEAVENS AND EARTH, transpire at the beginning or at the end of the millennium? demands a passing remark. So far as you and myself are concerned, we are fully agreed that it will be at the second advent of Christ? But as your *second class of pre-millennialists* — many of them — lay much stress on the *restitution* at the *end of the thousand years*, I will, in addition to your arguments on that subject, and especially as those arguments do not appear in full in this work, add some thoughts.

1. Whenever "the Son of man shall sit in the throne of his glory," *the regeneration*, or restitution, will have come. (Matt. xix. 28.) "Ye which have followed me, in the REGENERATION, when the Son of man shall sit in the throne of his glory," &c. When Christ reigns, then it will be in the *regenerate state*. But he will reign with his saints in the millennium.

2. Christ, at his second advent, will give to his saints *the kingdom prepared for them from*

the foundation of the world. The kingdom then prepared was the earth in its perfection, before sin defiled it. (Matt. xxv. 31-34.) It must, therefore, be in earth restored.

3. The heavens must receive Christ "until the times of restitution;" and then God shall "send Jesus Christ." (Acts iii. 19-21.) Therefore it will be at his second advent.

4. Paul (Heb. xii. 28), referring to the *last* or *final* shaking, after which all that remains shall be fixed and permanent, says, "Wherefore, we receiving a kingdom which cannot be moved, let us have grace," &c. This passage is in reference to his quotation from Hag. ii. 6, 7: "Yet ONCE, it is a little while, and I will shake the heavens and the earth, the sea and the dry land; and I will shake all nations, and the desire of all nations shall come." *His comment* turns on the phrase, "*yet once more*." What does this signify? It "signifies the removing of those things which are shaken as of things that are made; that those things which cannot be shaken may remain." All that remains after this final shaking of the heavens and earth, the sea and dry land, and all nations, will be for *eternity* — an *immovable kingdom*. The chronology of it is the coming of "the

desire of all nations" — Christ. It had reference, no doubt, to Christ's first advent in its *primary* form, as stated by the prophet; but in its *reaffirmed* and *revised* form, as stated by Paul, the only sense in which we are now to look for its accomplishment, it refers to Christ's second advent, and his everlasting kingdom in the NEW EARTH.

And it is this same principle which is involved in Isaiah's statement (chapter lxv. 17-25). It was a promise made to Israel, to have been accomplished at the *first advent* — a restitution consistent with a state of mortality. But as *quoted, revised, and reaffirmed* by Peter (2 Epis. iii. 13), it relates to his *second advent and restitution* in a state of immortality. That "Jerusalem" and "new earth" of Isa. lxv. was to be the scene of *death*. But the one described by Peter and by John (Rev. xxi. 1-4) is so far exalted above the original promise that it is said, "There shall be no more death."

Those were things which, had the Jews of Christ's day known them, "belonged to their peace;" "but now they are hid from their eyes," and transferred, as revised, to an immortal and everlasting state.

5. At the close of the millennium, when the devil, Gog and Magog, come up to battle from the four quarters of the earth, they "compass the camp of the saints and the beloved city."

Now, if it had not yet descended from heaven, how could they do this? But it does not descend until the new earth exists. Therefore it exists during the millennium.

6. The apostle, in his masterly argument on the doctrine of the resurrection, states the case thus: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 50-52.)

The kingdom of God, therefore, for the inheritance of which the resurrection and change are to fit the saints, is to be a state of *incorruption*; and hence it must be that ever-during kingdom which follows the *final shaking*. But the kingdom is to be given to the saints when the Son of man shall come in his glory, and shall sit upon the throne of his glory; and as

this is pre-millennial, so, also, must the restitution be pre-millennial.

OBJECTION CONSIDERED.

Against this view it is urged—If the *conflagration* and *restitution* of the heavens and earth transpire in connection with the second advent, how can the wicked be raised out of the new earth without defiling it?

Answer: The only question to be considered by a Christian in reference to any doctrine, is, What does God's word say in reference to it?

1. The word of God gives us the times of restitution in connection with "the day of judgment." (2 Pet. iii. 7.)

2. It places the times of restitution in connection with the second advent of Christ. (Acts iii. 19-21.)

3. In closing the Old Testament (Mal. iii. 17, 18, iv. 1-3), the Lord fixes the great burning day at the time he makes "up" his "jewels," and declares that ALL the wicked shall be burned to ashes, and that the saints shall tread them down under their feet. But this is not their final doom; for they are all of them finally to be cast into the lake of fire—the second death; and hence must have a subsequent

resurrection out of that earth which the saints tread.

The Lord having spoken it, let it suffice as the foundation of our faith. It appears to me that the new earth will be the more defiled by the ashes of the wicked remaining than in the removal. But I do not apprehend any harm will be done it by either their remaining or removal, if God so ordains.

THE PROMISED SIGHT OF THE KINGDOM.

What did Christ mean when he promised his disciples (Matt. xvi. 28), "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom"?

1. He had stated, just previously, that "the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." That coming is the same as in Matt. xxv. 31, when he is to sit on the throne of his glory, and give the kingdom to the saints.

2. *Six* or *eight* "days after these sayings" (each of the three evangelists—Matthew, Mark, and Luke—relate it in the same order), Jesus took Peter, James, and John into a high

mountain, and permitted them to see his glory, and the glory of his Father, just as it will be in his kingdom, when he comes "to reward every man according to his works."

1. Christ was there is his glorified person.

2. Moses and Elijah, two glorified men, were there.

3. A cloud of glory came from heaven, and enshrouded them on earth.

4. The Father was there in the cloud, and spoke from it, saying, "This is my beloved Son, in whom I am well pleased."

5. Three of those who stood and heard the promise witnessed the fulfilment.

6. Peter, one of the witnesses, when writing of "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Epis. i.), says, "We were eye-witnesses of his majesty. For he received from God the Father honor and glory when there came such a voice to him from the excellent glory," &c. "And this voice, which came from heaven, we heard when we were with him in the holy mount." If this was not intended as a fulfilment of the promise, why this connection of time by each writer — "six days after these sayings"?

CONCLUDING REMARKS.

REV. SIR:

In the foregoing letters I have used great plainness of speech in dealing with your arguments, but trust you will find nothing inconsistent with the spirit of our common and coming Lord. That you devoutly love him and his glorious appearing, I do not doubt, and in this bond you are my brother beloved in the Lord. That you do exceedingly err in your views of coming events, I verily believe, and have endeavored to show to the extent of my ability.

That a crisis in the history of this world is upon us, there is no room for doubt. Whatever signs exist of the speedy ushering in of the millennium, are, as I understand the matter, so many signs of the coming of the Lord in the clouds of heaven.

The declaration of Christ that "the gospel

must first be preached among all nations, and then shall the end come," is being rapidly accomplished. The strange manner in which the door is being opened in all lands for missionary labor among pagans, Jews, Mohammedans, and Catholics, indicates that the Lord will make a short work on the earth in fulfilling that declaration. On the other hand, the words of Paul, saying that "that day shall not come except there come a falling away first," are receiving as striking an accomplishment as the other. Never has so universal a falling away from the Christian faith, and even from belief in God, as is being now witnessed throughout Christendom, and I may say throughout the world; for infidelity keeps pace in heathen lands with the progress of the gospel, and perverts missionary labor to its own purposes.

The Roman government of the west is at an end. That the eastern or Turkish empire will soon follow it, cannot be well doubted. Is it not, then, the duty of all Christ's servants to mark these and all other signs of the times, and

lift up a warning voice, crying, "Repent ye, for the kingdom of heaven is at hand"?

You will, no doubt, find many things in these letters which will appear novel and strange, but yet they may be correct. You will perceive that I have kept pretty prominently before us the fact that the day of general judgment, and reward for all the saints, is to be under the seventh trumpet. I have done so because I regard it as a fundamental fact in any attempt rightly to divide the word of truth. I commend it to your special attention. If I am correct in this, the pre-millennial resurrection is literal, and no conversion of the world is to be looked for. With these remarks, I submit these letters to your candid consideration, hoping in "that day" to greet you where we shall see, not "through a glass darkly," but with open vision behold the glory of the Lord.

Your brother in Christ,

J. LITCH.

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